LEVELS IN 10 MARKS QUESTIONS

LEVEL	MARKS	DESCRIPTION
4	8 - 10	Very Good/Excellent. A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to quote Qur'an verses and Hadiths to support and illustrate points made. Comprehensive and thoughtful.
3	5 - 7	Good. Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points. May quote Qur'an verses and Hadiths to support points made.
2	3 - 4	Satisfactory. A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.
1	1 - 2	Basic. An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material, or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0 - 0	Irrelevant. No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

AUTHENTICITY OF HADITH

AND

TYPES OF HADITHS

1 **J2019/21/Q2/A**

Give a detailed account of the checks made on the text and narrators of Hadiths. [10]

In order to check the authenticity of Ahadith Muhadithun closely study two parts of hadith; Sanad (isnad) and Matn. Sanad plural isnad are the chains of transmitters. They contain names of those who heard or noted, memorized, implemented and transferred Ahadith. Yahya narrated from Malik who narrated from Nafa'I who narrated from Abdullah bin Umar that the Holy Prophet said: is an example of isnad. Matn is the actual text of Hadith. It contains teachings of Prophet Mohammad (PBUH) which include his sayings, actions or silent approvals to his companions. '***Actions are judged by intentions***' is the example of the matn of Hadith.

To check the authenticity of hadith, Muhaddithun checked Sanad of Hadith first by different rules. They ensured the first person in the chain of transmitters was the companion of Holy Prophet (PBUH) because Ahadith after Prophet (PBUH) could be brought forwarded only by his companions who were present in the company of Prophet Mohammad (PBUH). They ensured the chain of transmitters (isnad) was unbroken because the broken chains would leave certain doubts in their mind about correct transformation of hadith. They also ensured that transmitters were known to those before and to those after them in the chain. By the close study of narrators, they ensured the narrators met each other at mature & stable age. Illustration of above-mentioned rules of chain using the chain in which Abdullah bin Umar narrarted to Naf'i who narrated to Imam Malik who narrated to Yahya that the Holy Prophet (PBUH) said: ***"he who misses the `Asr prayer is as if he has lost his family and property".*** They ensured that each transmitter was a person of sound mind and excellent memory. Ahadith that are transferred with any doubts can't be accepted therefore excellent memory is one of the top most requirements. They also ensured that each transmitter was good and upright person who not only learned and conveyed the Prophet (PBUH)'s

teachings but also followed them and never be found doing anything against Prophet (PBUH)'s practices. They rejected Ahadith whose chains of transmitters were questionable due to conduct of narrator. For this they ensured that all narrators in the chain must be truthful and none of them was ever found to be lying. He should report exactly what he has learnt from his teacher, and not use his own words.He must understand what he reports and know how a change of words can change the ideas in it. He must remember and quote the full chain from himself to the Holy Prophet (saw). He should report what agrees with the reports of other who are known to have good memories. We should also check the name list of teacher and students of every narrator because it helps us to identify the place of narrator in the field to Hadith. All of these information are available in the books of Asma-al-Rijal. To establish the genuineness of the first part of the Hadith it was essential to check the character of the narrator, their memory, the age at which they narrated the Hadith, showing an understanding of whether they were at an age to understand what they were reporting.

Muhaddithun also checked the Matn of Hadith by different tests to check its authenticity. They ensured that the matn of hadith didn't go against any of the Quranic teachings because Hadith being the interpretation of Quran can never conflict with the original (Quranic) text. As Quran says, ***"He who obeys the messenger obeys allah".*** Hazrat Ayesha also said, ***"Prophet is the practical demonstration of quran"*** Also, they ensured that it did not go against any other of the Prophet (PBUH)'s reliable or genuine Hadith. This is due to the Prophet (PBUH)'s truthful conduct that without intimation of cancelling previous orders he never said/did anything that contradicted with his other sayings/doings. They made certain that it didn't go against the common sense as Prophet Mohammad (PBUH) being the highly intellectual man could not suggest anything beyond logic. Also, they made it certain it was not against people's normal experiences as Prophet Mohammad (PBUH) being a human being could not suggest anything super natural. They made sure it didn't give precise details of events happened after Prophet (PBUH)'s lifetime as Mohammad (PBUH)'s could not foresee or foretell. Also, they made sure it must not accuse Prophet (PBUH)'s family or any of his companions as such immodest actions could have never encouraged by him being the role model for modesty. The language of the text of the Hadith should suit the Holy Prophet (saw)'s personality. It must not be in the praise of some infamous tribe, place or personality, for example, there are Ahadith in the praise

of Qazween, in Sunan Ibn Maja. Muhaddithun have rejected them as the holy prophet had no connection with the infamous town. If a Hadith mentions, severe punishments on a very small bad deed so such a small hadith will also be rejected. Again the text plays an important role in establishing the authenticity of a Hadith. It is for this reason that the compilers of Hadith made sure that the language of the Hadith was in pure Arabic, that it did not contain words that the Prophet (pbuh) would not use, that the text of a Hadith never contradicted the Qur'an or other established Hadiths, gave high rewards for small deeds or favoured a single person or tribe, or went against common sense and historical facts.

2 N2018/21/Q2/A

What measures were taken in early Islamic times to check the reliability of Hadiths? [10]

- Same as Question 1

3 N2018/22/Q2/A

Hadiths are broadly classified as sound (sahih), good (hasan) and weak (da'if)· Write a detailed account of these three categories of Hadiths· [10]

In order to check the authenticity of Ahadith Muhadithun closely study two parts of hadith; Sanad (isnad) and Matn. Sanad plural isnad are the chains of transmitters. Matn is the actual text of Hadith. Compilers of Hadiths made a number of checks to confirm the reliability of the narrator and the authenticity of the Hadith they related. Some of the checks are; The narrator must be a person Muslim of faith. The chain of narrators must be complete and continuous. The narrator must be known for his truthfulness and honesty. He should be at an age where he understands the significance of what he hears and realises that the slightest change may change the meaning of the Hadith. He should report exactly as he heard the Hadith. The text should not be contrary to what the Qur'an has to say. It should not be against common sense or other verified Hadiths. It should not praise an individual, tribe or place etc.

Hadiths are classified into the three broad categories of sahih, hasan and da'if according to the reliability of the isnad and matn.

Sahih hadith is a genuine hadith. No doubts are present is this type of hadith. Their accuracy is beyond question, each narrator in the chain was a pious Muslim and that the chain was a continuous one and also that the narrator had a good memory making the matn reliable. If a hadith passes all the test of Sanad and matn so it is regarded as Sahih Hadith. An example of Sahih hadith is, **"Make Witr as your last prayer at night"**

Hasan hadith is a strong hadith. It is next/similar to Sahih. Small doubts are present in this type of hadith. It is categorized as Hasan because it raises small doubts like its narrator or some of its narrators are found to have a defect in memory. For hasan Hadith it could be said that they are Hadiths whose text is absolutely true but the isnad may not pass the strict test established by the Hadith compilers e.g. a name in the chain may be missing but there is no reason to believe that the Hadith is not a good one. An example of Hasan hadith is, **"he who missed three Jummahs out of negligence, Allah will place a seal over his heart"**

Daif hadith is a weak hadith. Its authenticity is not fully established and they are weak. Strong doubts are present in this type of hadith. Such hadith carries various doubts like any narrator in the chain was found to be a liar or any of the narrators is found to possess very weak memory of the evidence of meetings of narrators couldn't be found. An example of Dhaif hadith is, **"The prophet used to say when he broke his fast, "O Allah for you I have fasted and with your provision I have broken my fast"**

4 J2017/21/Q2/A

Write a descriptive account of the terms isnad and matn of a Hadith and the role they play in establishing the genuineness of a Hadith. [10]

- Same as Question 1

5 **J2016/22/Q2/A**

Write a detailed account of the parts of a Hadith and say how these parts help in determining the different categories of Hadiths, namely: sahih; hasan; da'if and mawdu'. [10]

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To check the authenticity of hadith, Muhaddithun checked Sanad of Hadith first by different rules. They ensured the first person in the chain of transmitters was the companion of Holy Prophet (PBUH) because Ahadith after Prophet (PBUH) could be brought forwarded only by his companions who were present in the company of Prophet Mohammad (PBUH). They ensured the chain of transmitters (isnad) was unbroken because the broken chains would leave certain doubts in their mind about correct transformation of hadith. They also ensured that transmitters were known to those before and to those after them in the chain. By the close study of narrators, they ensured the narrators met each other at mature & stable age. Illustration of above-mentioned rules of chain using the chain in which Abdullah bin Umar narrarted to Naf'i who narrated to Imam Malik who narrated to Yahya that the Holy Prophet (PBUH) said: ***"he who misses the `Asr prayer is as if he has lost his family and property".*** They ensured that each transmitter was a person of sound mind and excellent memory. Ahadith that are transferred with any doubts can't be accepted therefore excellent memory is one of the top most requirements. They also ensured that each transmitter was good and upright person who not only learned and conveyed the Prophet (PBUH)'s teachings but also followed them and never be found doing anything against Prophet (PBUH)'s practices. They rejected Ahadith whose chains of transmitters were questionable due to conduct of narrator. For this they ensured that all narrators in the chain must be truthful and none of them was ever found to be

lying. He should report exactly what he has learnt from his teacher, and not use his own words.He must understand what he reports and know how a change of words can change the ideas in it. He must remember and quote the full chain from himself to the Holy Prophet (saw). He should report what agrees with the reports of other who are known to have good memories. We should also check the name list of teacher and students of every narrator because it helps us to identify the place of narrator in the field to Hadith. All of these information are available in the books of Asma-al-Rijal. To establish the genuineness of the first part of the Hadith it was essential to check the character of the narrator, their memory, the age at which they narrated the Hadith, showing an understanding of whether they were at an age to understand what they were reporting.

Muhaddithun also checked the Matn of Hadith by different tests to check its authenticity. They ensured that the matn of hadith didn't go against any of the Quranic teachings because Hadith being the interpretation of Quran can never conflict with the original (Quranic) text. As Quran says, ***"He who obeys the messenger obeys allah".*** Hazrat Ayesha also said, ***"Prophet is the practical demonstration of quran"*** Also, they ensured that it did not go against any other of the Prophet (PBUH)'s reliable or genuine Hadith. This is due to the Prophet (PBUH)'s truthful conduct that without intimation of cancelling previous orders he never said/did anything that contradicted with his other sayings/doings. They made certain that it didn't go against the common sense as Prophet Mohammad (PBUH) being the highly intellectual man could not suggest anything beyond logic. Also, they made it certain it was not against people's normal experiences as Prophet Mohammad (PBUH) being a human being could not suggest anything super natural. They made sure it didn't give precise details of events happened after Prophet (PBUH)'s lifetime as Mohammad (PBUH)'s could not foresee or foretell. Also, they made sure it must not accuse Prophet (PBUH)'s family or any of his companions as such immodest actions could have never encouraged by him being the role model for modesty. The language of the text of the Hadith should suit the Holy Prophet (saw)'s personality. It must not be in the praise of some infamous tribe, place or personality, for example, there are Ahadith in the praise of Qazween, in Sunan Ibn Maja. Muhaddithun have rejected them as the holy prophet had no connection with the infamous town. If a Hadith mentions, severe punishments on a very small bad deed so such a small hadith will also be rejected. Again the text plays an important role in establishing the authenticity of a Hadith.

It is for this reason that the compilers of Hadith made sure that the language of the Hadith was in pure Arabic, that it did not contain words that the Prophet (pbuh) would not use, that the text of a Hadith never contradicted the Qur'an or other established Hadiths, gave high rewards for small deeds or favoured a single person or tribe, or went against common sense and historical facts.

On the basis of abovementioned rules Muhaddithun termed Ahadith as Sahih (genuine), Hasan (strong), Dhaif (weak) or Mauzu (fabricated). If any hadith perfectly passed all these tests then the Hadith was termed as Sahih (genuine). If any hadith raised small doubts about its authenticity like if in a chain a narrator's memory was found to be slightly defective, such hadith was termed as Hasan (strong). If any hadith raised strong doubts or failed in tests then the hadith was termed as Dhaif (weak). The saying which was not found to trace back to Prophet Mohammad (PBUH) and was wrongly attributed to him, such hadith was termed as Mauzu (fabricated).

6 J2015/21/Q2/A

Write an account of the parts that make up a Hadith, and describe the checks made by the collectors of the Hadiths to ensure the accuracy of their collections. [10]

- Same as Question 5

7 J2014/21/Q2/A

Describe how the compilers of the Prophet's Hadiths checked the biographies of the transmitters, and say why they thought it was important to do so. [10]

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Sanad plural isnad are the chain of narrators which means 'support' because it is the authority for the genuineness of hadith. Sanad is significant to learn about the authenticity of hadith. To establish the genuineness of the first part of the

Hadith it was essential to check the character of the narrator, their memory, the age at which they narrated the Hadith, showing an understanding of whether they were at an age to understand what they were reporting. Bearing in mind how important the biography of a transmitter was in order to collect only the authentic Hadiths, the compilers painstakingly went about their work so that future generations of Muslims were following what the Prophet had actually said and not some diluted version of his teaching. Ahadith are highly useful in explaining Quran so passing on only authentic ahadith was necessary to follow accurate teachings of Quran. Ahadith also formulate laws therefore it was necessary to have only authentic Ahadith.

8 J2014/22/Q2/A

What rules did the writers of the six authentic books (Sihah Sitta) apply to ensure the authenticity of Hadiths? [10]

- Same as Question 1

9 N2013/21/Q2/A

Write about the structure of a Hadith and describe the main methods used by the compilers of Hadiths to establish their genuineness. [10]

- Same as Question 1

10 N2012/22/Q2/A

What are the different types of Hadiths? How is each Hadith classified into the different types? [10]

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Compilers of Hadiths made a number of checks to confirm the reliability of the narrator and the authenticity of the Hadith they related. Some of the checks

are; The narrator must be a person Muslim of faith. The chain of narrators must be complete and continuous. The narrator must be known for his truthfulness and honesty. He should be at an age where he understands the significance of what he hears and realises that the slightest change may change the meaning of the Hadith. He should report exactly as he heard the Hadith. The text should not be contrary to what the Qur'an has to say. It should not be against common sense or other verified Hadiths. It should not praise an individual, tribe or place etc.

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Mauzu hadith is a fabricated hadith. Its chain isn't found tracing back to Mohammad (PBUH) Examples of Mauzu hadith are***"Seek knowledge even as far as China"*** and ***"The ink of the scholar is more holy than the blood of the Martyr".***

Mutawatir hadith is the type of hadith which is conveyed by numerous narrators that it is inconceivable that they have agreed upon a lie. Thus, it is accepted as unquestionable in regard to its authenticity. Mutawatir hadith is of two types Mutawatir in wording and Mutawatir in meanings. Mutawatir in wording is a hadith which has been narrated by large number of narrators in a manner that all narrators report it with the same words without any change. An example of this is the hadith of Mohammad (PBUH): ***"Whoever intentionally attributes a lie against me, should prepare his seat in the Fire".*** It has been reported by seventy four companions all with the same words. Mutawatir in meaning is a hadith which is not reported by the narrators in the same words. Although the words of narrators are not the same, all narrators are unanimous in reporting a basic concept which is common in all reports. It is reported by a large number of narrators that Prophet Mohammad (PBUH) enjoined to offer 2 units in Fajar, 4 units in Zuhr, Asr and Isha and 3 units in Maghrib prayers, yet the narrations of all the reporters are not in the same words.

Ahad hadith is the type of hadith which is conveyed by very few or one narrator. Ahad is categorized in three types Mashhur, Aziz and Gharib. Mashhur is narrated by three or more, narrators but still doesn't match the requirements of Mutawatir. Aziz is conveyed by two narrators and Gharib is conveyed by only one narrator. An example of Ahad (Gharib hadith) is the report conveyed by Hazrat Abu Bakr (RZ)'s narration:**"Muslims kissed their thumbs when they heard Prophet (PBUH)'s name is Adhan."**

11 J2010/22/Q2/A

How did the compilers of Hadiths (muhaddithun) judge between acceptable and unacceptable Hadiths? [10]

- Same as Question 5

12 N2009/22/Q2/A

Describe the methods employed by the compilers of the major books of Hadith to ensure the Hadiths they collected were authentic· [10]

- Same as Question 5

COMPILATION OF HADITH

1 **J2020/21/Q2/A**

Write an account of the collection of Hadiths during:

- ***the Prophet's lifetime, and***
- ***the time of the Companions immediately after the Prophet's death. [10]***

During the Prophet's time there was no official recording or transcripts of Hadiths of what he said. Instead the generation of Muslims who lived with the Prophet (pbuh) sought to preserve his words and deeds either in their memory or through some means of writing. During prophet's lifetime there were three ways used to preserve hadith, Memorization, Writing and Actions.

The Prophet (PBUH), who was the teacher of his companions, laid great stress in teachings of Islamic injunctions i.e. Quran and Hadith. He taught his companions by using three methods which were verbal teachings, in a written medium in which he dictated to his scribes and through practical demonstration. In order to teach, he established a school in Madinah very soon after his migration to Madinah.

The first one was memorization. Arabs had very sharp memory, they could remember thousands of poetries and family trees very easily, e.g. Hazrat Abu Hurairah (RA) narrated more than 5000 Ahadith and he was not used to of writing Ahadith.

Some companions used to write down the Ahadith. The Prophet (saw) in early time had ordered not to write his Hadith as he feared that might get mixed up with the Holy Quran but afterwards he allowed but encouraged it. Once a companion complained about his memory, so the Prophet (saw) ordered him: ***"Take help with your right hand."*** After his last sermon a companion requested him for his speech in a written form so he said: ***"Write it down."*** Some companions had, however, prepared written collections of traditions for their own personal use. Those companions, in particular, who had weaker memories used to write them down for memorization and preservation. Ali Ibn Abu Talib was one of the scribes of Prophet (saw). The Prophet (saw) once dictated to him and he wrote on a large

piece of parchment on both sides. He also had a sahifa – e – Ali (pamphlet) from the Prophet (saw) which was on Zakat.

The third way of the preservation was the actions of the companions. Whatever they heard from the Holy Prophet (saw), they acted accordingly and so, his guidance was preserved in their actions. Imam Malik called it living Sunnah and he gave in more importance than a weak hadith and rejected Hadith if it contradicted with practices of the people in Madina.

After the Prophet's death the Companions assumed both religious and political leadership in the community. They also took the given task of circulation of Prophet (PBUH)'s teachings very efficiently. For this, some companions went out of Arabia and delivered the message everywhere. For example, Ibn Abbas in Makkah, Ibn Masud in Kufa, and Salman Farsi in Isfahan had the responsibility of teaching the new generations of Muslims and new converts about the religion and Sunnah of the Prophet (pbuh). Thus, the study of Hadiths began as a practical attempt to gather, organise and sift through the authoritative statements and behaviour attributed to the Prophet (pbuh).

It was often the junior Companions who became the most prolific collectors and transmitters of Hadiths. Abu Hurayra narrated 5300 Hadiths, Abdallah ibn Umar was 23 years old when the Prophet (pbuh) died but is the second largest source of Hadiths, narrating 2600 Hadiths, Ibn Abbas narrated 1700 Hadiths. Though narrators like Ibn Abbas and Abu Hurayra knew the Prophet (pbuh) for a short period of time they gathered their vast volumes of Hadith by seeking them out from the senior Companions.

The Prophet's wives were also a great source of Hadiths. Ayesha was gifted with a great memory and not only narrated 2,200 Hadiths but was a critic of badly remembered ones. Companions like Abu Bakr, 'Umar and 'Ali did not record large number of Hadiths but rather preserved the teachings in their actions and methods of reasoning rather than by citing them directly.

Write a detailed account of the Musannaf and Musnad collections of Hadith. [10]

In order to compile Ahadith Muhadithun closely study two parts of hadith; Sanad (isnad) and Matn. Sanad plural isnad are the chains of transmitters. They contain names of those who heard or noted, memorized, implemented and transferred Ahadith. Matn is the actual text of Hadith. It contains teachings of Prophet Mohammad (PBUH) which include his sayings, actions or silent approvals to his companions. ***'Actions are judged by intentions'*** is the example of the matn of Hadith. And then they compile hadith either according to isnad or according to matn.

Musannaf means `divided up'. In Musannaf collection, Ahadith are divided into chapters according to their content or theme. In this category, Ahadith are grouped into chapters and sub-chapters according to their theme for example chapter of Faith, Prayer, Fasting, and Pilgrimage etc. Thus, in Musannaf collection the Matn of hadith is focused. They are useful for understanding the Prophet (PBUH)'s teachings on a particular point. It is convenient to find out most of the Ahadith of a particular topic in one chapter in these collections. Like if one wants to find out Ahadith of prayer he would simply open chapter of prayer and all Ahadith of prayer could be found there in group. They are also useful in establishing the Islamic laws. Similarly in case of finding solution on a particular matter, desired information can be searched as per the topic's name in these collections. Musannafs were mainly legal documents that developed during the first two centuries of Islam. The Muwatta by Imam Malik is an early example of a Musannaf collection.

The late second/early third century AH saw a shift towards Musnad collections. Musnad also termed as Musannad means `supported'. In Musnad collection, Ahadith are collected and divided into chapters as per the name of first narrator of Hadith, no matter what their content and theme are. The chapters in Musnad collections are entitled with the name of companions like of Hazrat Abu Bakr (RZ), Umar (RZ), Uthman (RZ), Ali (RZ), Aisha (RZ) etc. Thus, in Musnad collection the Sanad of Hadith is focused. These collections are useful for spotting Ahadith attributed to a particular companion. For looking into Ahadith narrated by a certain companion for example Hazrat Abu Bakr (RZ), Musnad collections are

useful. A person will simply find out maximum numbers of Ahadith narrated by Hazrat Abu Bakr (RZ) in a chapter entitled with his name. The best known Musnad collection is Imam Hanbal's Musnad.

3 J2019/22/Q2/A

Write an account of the compilation of Hadiths during the period of the Successors of the Successors (tabi' altabi'in). [10]

Compilation of Hadiths during the period of the Successors of the Successors (tabi' altabi'in) is considered as the Golden Age of Hadith compilation and many hundreds of thousands of Hadiths were compiled by the Successors of the Successors. During this period, Hadith scholars established rules of Matn and Sanad to sift through the Hadiths to categorise them and include them in their collections. A large number of jurists combined the two categories of musnad and musannaf in the form of sunan / sahih books. A sunan was organised topic-wise and thus could be easily used as legal reference, and it focussed on Ahadith-e-Nabavi with full isnads.

Compilers of Hadiths made a number of checks to confirm the reliability of the narrator and the authenticity of the Hadith they related. Some of the checks are; The narrator must be a person Muslim of faith. The chain of narrators must be complete and continuous. The narrator must be known for his truthfulness and honesty. He should be at an age where he understands the significance of what he hears and realises that the slightest change may change the meaning of the Hadith. He should report exactly as he heard the Hadith. The text should not be contrary to what the Qur'an has to say. It should not be against common sense or other verified Hadiths. It should not praise an individual, tribe or place etc.

Sahih Bukhari was compiled by Imam Bukhari. Imam Bukhari began the study of Hadith in the age of less than ten years. He didn't only Memorize Ahadith from the books but also learned the biography of all the narrators who took part in transmission of any hadith, their date of birth, death and so on. He travelled throughout the Muslim world for nearly 40 years for the collection of Ahadith. He had collected more than 600,000 Ahadith and it is reported that he also had memorized them. Form this huge collection of Ahadith he compiled his book Al-Saheeh following very strict rules. He didn't accept any tradition unless the narrators were found reliable, of high grade of personal character and literary

and it was proved that one narrator met the other. Out of huge number of 600,000 he included only 7397 Ahadith in his Al-Sahih. He divided all these Ahadith into chapters as per their topics like Faith, Salah, Saum, Taharat etc. In these Chapters, many Ahadith were repeated in his book and if repeated traditions are taken away then the total is 2762 Ahadith. He stated Ahadith with their Isnad and also discussed the classification of every hadith. His books deal with the biographies of the reporters **(Tarikh)**, criticizing and authenticating the reporters of Ahadith. Due to his extremely careful work under rigid rules his collection is said to be the most authentic book after the Holy Quran. Bukhari has said, ***"I have not included in the book al – Jami' other than what is authentic and I did not include other authentic hadith for the sake of brevity."***

Sahih Muslim was compiled by Imam Abdul Hussain bin Muslim. He visited almost all the centers of Islamic learning for the collections of Ahadith. Among his many works his Sahih was the most important one. From the 300,000 Ahadith collected he mentioned only 9200 Ahadith in his Sahih. Sahih Muslim is divided into 43 books, containing a total of approximately 4000 narrations excluding repetitions. He too divided all Ahadith into different chapters as per their theme/topic. He stated every hadith (matn) with its chains of narrators (isnad) and then discussed the classification of hadith. Imam Muslim also wrote a Muqaddama in the beginning of his compilation and that is full of knowledge about the science of Hadith. Imam Muslim was benefited from Imam Bukhari as he was Imam Bukhari's student. He was also influenced of Bukhari's method and inspired by his teacher. Once he visited Imam Bukhari and kissed his forehead saying, ***"Let me kiss your feet, O Master of Muhaddithun & Doctor of Hadith".*** His collection is considered as next or same as Sahih Bukhari in authenticity.

These two collections are collectively called Al-Saheehain, the two most authentic collections. If both of them reported a Hadith, it has the highest level of reliability and called Agreed upon. There are four other books that were compiled during the period of successors of successors and are considered of the highest rank and they are also a part of Sahah Sitta or six most authentic books of Ahadith. Their names and authors are; Sunan Nisai by Imam Nisai, Sunan Abu Daud by Imam Abu Daud, Jami Tirmidhi by Imam Tirmidhi and Sunan Ibn-e-Majah by Imam Ibne Majah.

Among the collections of Shia hadith four collections have gained the most prominence. These collections are as worthy to Shia community as Sahah Sitta are for Sunni Muslims. They include not only the sayings of Prophet Mohammad (PBUH) but also the sayings and guidance of Imams. Their names are Kitab-al-Kafi of Shaikh Kulayni, Man La Yahdhurul Faqih of Shaikh Saduq, Tahzib-ul-Ahkam by Shaikh Tusi & Al-Istibsar by Shaikh Tusi.

4 **J2018/22/Q2/A**

Why did it become important to compile the prophetic Hadiths after the time of the Rightly Guided Caliphs? [10]

During the lifetime of Prophet Muslims did not feel the need to write down a hadith as it was mostly preserved in their memory and hearts. Moreover Quran was in the process of revelation and the Prophet in the beginning prevented them from writing down Hadith as he was afraid that they might mix up the words of the hadith with that of Quran. Later he allowed them, when he was convinced that they would be able to distinguish between the Hadith and Quran. Those who memorized the Hadith were mainly Abu Hurairah, Abdullah bin Umar, Aisha and Anas bin Malik.

Prophet had encouraged his companions for the preservation of hadith. He himself would gave instruction about the transmission of what he taught. Prophet said, ***"Preach what you hear me saying"***. On the occasion of farewell pilgrimage he further said, ***"Those who are present should carry the message to those who are absent"***

The four Rightly Guided Caliphs were close Companions of the Prophet (pbuh). They followed his Sunna closely and after the end of their caliphate it became important to compile the Prophetic Hadiths so that future generations could use the Prophet's example to clarify and resolve questions and disputes.

Some people fabricated Hadiths. Overzealous teachers, perhaps with the best of intentions, made up Hadiths to advance the teachings of Islam. Example of this can be taken from the time of Caliphate of Abu Bakr when false prophets used to claim that they receive revelation from Allah. Moreover, some appostates attributed Hadiths to the Prophet (pbuh) that were false.

The close Companions of the Prophet (pbuh) were also passing away due to age or wars, and a need was felt to preserve the Hadiths of the Prophet (pbuh) even more with their demise.

The increasing number of people accepting Islam needed guidance on the Islamic way of life and wanted to follow the pattern of conduct set by the Prophet (pbuh) so it was necessary to compile hadiths.

Hadith is the primary sources of Islamic law so compiling it was a must. It is used in explaining Quranic verses. Even Quran cannot be understood by new generations without taking help from hadith. It is used to give a ruling, it is used to frame a law when Ijma and Qiyas are used. Islamic jurisprudence was developing rapidly and needed a compiled collection of authentic Hadiths as source material.

With the passage of time many Ahadith of different levels in authenticity got messed up. So they first set the rules of checking and the made collection of Sahih and Hasan Ahadith. They even made the collections of Daif and Maudu Ahadith to save Ummah from misguidance. Mostly they made collections of Hadith for the guidance of common Muslims who can't differentiate between Sahih and Daif.

SOURCES OF ISLAMIC LAW

1 N2020/21/Q2/A

Describe the method used to make a judgment by analogy (qiyas) using the Qur'an and Hadith. Give examples to support your answer. [10]

The root meaning of the word 'Qiyas' is 'according to', 'measuring' and 'equality'. Islamically, it is a process of deduction of laws in consultation with the Quran and Sunnah which are not clearly or directly stated in the previous three sources; Quran, Hadith, and Ijma. It is also defined as the comparison between the known and the unknown to find out the new Islamic rulings. The known is matter in Quran or Hadith and the Unknown is the new matter in question. It is the authentic source of Islamic legal thinking. The proof of Qiyas is from the conversation between Holy Prophet (PBUH) and Hazrat Maaz (RZ). Prophet (PBUH) when asked Hazrat Maaz (RZ) if you do not find any ruling in Quran and Sunnah to solve the matter what would you do? He replied ***"I will then make Ijtihad of my opinion."*** Prophet (PBUH) approved of this response.

Fundamental of a thing is that integral part without which that thing can't exist. Fundamentals of Qiyas are four in number. **Asal** - the ruling which is mentioned in Quran or Hadith. **Far** - the ruling of that thing which isn't found in Quran or Hadith or it is the new matter in question. **Illa'** (the same factor) - the linking cause that connects the Asal and Far. By relating these together it is possible to arrive at the new judgment. That new ruling through this judgment is **Hukum.**

The Quran forbids sales transactions after the call of prayer on Friday in verse # 9 of Surah Jumma. ***"O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), haste earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you by but knew!"(62:9)*** This is **(Asal)** or ruling from Quran. The new matter of the question arises, Are all kinds of transactions forbidden? This is **(far)** in this ruling. By analogy legal experts found reason that like sales distracts Muslims from Friday prayers buying also do the same. This is **(illa)** the linking cause that connects the asal and far of this ruling. Therefore the **(Hukum)** or new judgment is that all kinds of transactions have been forbidden after the call of prayers on Friday.

The holy Prophet (PBUH) in his lifetime gave clear guidance about the use of intoxicants related to alcohol. In his saying he said, ***'Every intoxicant is khamr (wine) and every intoxicant is forbidden.' (Abu Daud)*** This is **(Asal)** ruling from Hadith. The new matter **(far)** is that what is the ruling regarding all other drugs causing intoxication? By analogy have found same causative factor **(illa)** of intoxication in other intoxicants as in alcohol. Therefore they have applied the same ruling of impermissibility to those items causing intoxication and unconsciousness. The use of every substance that causes intoxication is banned in Islam. This is **(Hukum)** in the ruling or new judgment by use of Qiyas.

2 J2020/22/Q2/A

Outline the relationship between the Qur'an and Hadith when formulating Islamic law. [10]

The Quran is the major source of instruction and legal thinking. It is the fundamental source from which all principles and injunctions of Islam are drawn. We believe that as it is a word of Allah hence is the first mean or source of guidance for any law. The Quran states: "***This is the Book; in it is guidance sure without doubt for those who Fear Allah" (2:2) Al Baqarah.*** Moreover, it is also the primary source of Islamic legal thinking which means it can also establish Islamic laws alone without being dependent to any other source. A couple of examples of laws are derived from Quran. For the shares of inheritance the Quran states: "***Allah instructs you concerning your children's (inheritance) for the male, what is equal to the share of two females…," (4:11) AI-Nisa*** For theft the Quran establishes the following orders: ***"As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime." (5:38) Al-Maidah.*** It provides laws for all aspects of life.

Hadith is the second primary source of Islamic law. Legal experts hold that Hadith is the second most important source and the authority of Islamic law after Quran. The hadith itself derives its authority and legal validity from the Quran. The Quran says, ***"Nor does he speak from (his own) inclination. It is not but a revelation revealed."*** The Quran itself repeatedly reminds us of the importance of hadith, enjoining us to strictly follow the prophet. The Quran says, ***"Obey Allah and Obey the messenger" "And whatever he gives you take it…. And whatever he forbids, abstain from it"*** Hazrat Ayesha said, ***"The life of***

the prophet was the practical demonstration of the Holy Quran." It is a principle first set by Imam Shafi that Quran and Sunnah can never contradict with each other.

Sunnah sometimes explains a word, which is not explained in Quran._For example the Holy Quran says, ***"And establish prayer and pay Zakat" (2:43)*** but the method of prayer is not mentioned in the Holy Quran. The Holy Prophet explained how to offer the prayer through his action and said, ***"Offer your prayer as you see me offering my prayer."*** He also said, ***"No prayer is acceptable without Fatiha."***Similarly, the Quran commands the Muslim to pay Zakat, but does not explained by the Prophet .He said, ***"No Zakat is payable on property until a year passed away on it."*** He also said, ***"Neither the property of different people be gathered together nor the joint property should be split for fear of Zakat"***

Quran mentions a general term which could be applied to any person, while the Sunnah further specifies the term and forms another rule. For example, the Quran says, ***"The man and woman who commit Zinaa, flog each of them with one hundred lashes."***This rule can be applied to any male or female who is found guilty of Zinaa. However,the messenger stoned the married men and women who committed Zinaa.

A rule may be mentioned in the Qur'an without any restrictions but the Sunnah places restrictions on the rule._For example, the Quran says: ***"The male and female thief cut their hands."(5:38)*** There is no restriction placed on the rule in the Ayah, but the Prophet said; ***"Hand will not be cut for less than ten dirhams"***

In many places Quran remains silent and Sunnah gives the Law. For example The Holy Prophet announced in Khyber Expedition that flesh of Donkey was made Haram. He also said: ***"The part of garment below the ankle (for men) is in the fire."*** Or ***"Silk and gold are made unlawful for the men of my nation but lawful for women."***

3 J2018/21/Q2/A

Outline the relationship between the Hadith and the Qur'an as sources of Islamic law. Give examples to support your answer. [10]

- Same as Question 2

4 J2017/22/Q2/A

'My community will never agree upon an error'. The Prophet's Hadith encourages the use of consensus of opinion (ijma').
Outline:

- ***what consensus of opinion (ijma') is, and how many kinds of ijma' there are;***
- ***who is qualified to practise it;***
- ***give examples of how the Prophet and the Rightly Guided Caliphs practised ijma'.***

The literal meaning of Arabic term Ijma is unanimity or consensus. In Islamic terminology it is a unanimous decision of the entire Muslim community on some Islamic matter after the death of Prophet (PBUH). In Islamic legal thinking Ijma is recognized as the 3rd source of Islamic legal thinking. It is used when Quran and hadith do not offer the clear or direct guidance. It is also the secondary source of Islamic legal thinking which means that it is dependent on Primary sources Quran and hadith and cannot work alone. Prophet (PBUH) himself gave the guarantee of Ijma which is also a proof of consensus (Ijma) to be the authentic source of Islamic legal thinking. The Prophet (PBUH) said: ***"My community will never agree upon an error".*** Basis of ijma' can be found not only in the ahadith but also in the Qur'an: ***'You are the best of the people evolved for the mankind enjoining what is right and forbidding what is evil' (Al Imran 3:110).***

There are two main kinds of Ijma. The first is general agreement of all Muslims in matters or beliefs, for example that the Quran was sent down by Allah brought by Angel Gabriel and that the Prophet (PBUH) is the last Messenger of Allah. This kind of Ijma is the acknowledgement of the beliefs that are the characteristics of Islam and shared by all believers. The second kind of Ijma particularly

concerns legal matters and can be defined as an agreement of a group of Muslims about an issue on which the Quran and Holy Prophet (PBUH)'s Hadith or Sunnah haven't spoken the final words. The second kind of Ijma is further divided into two categories Ijma e Qawli and ljma e Amali. Ijma e Qawli is when in any one era all those who are worthy of making Ijma agreed unanimously upon a legal matter by way of speech. For example all companions agreed on the caliphate of Hazrat Abu Bakr (RZ) and swore allegiance on his hands. Ijma e Amali is where in one era all those worthy of making Ijma, agree unanimously upon a legal matter by way of action. For example the four Sunnah before Zuhr prayer are regarded as Sunnat-e-Moakkadah, by virtue of companions practicing upon it with rigidity.

There is a difference of opinion amongst legal experts about who is qualified to practice Ijma. According to some it is agreement amongst the residents of Madina, others think it is the Prophet's (pbuh) Companions whose ijma' is valid as they were the most knowledgeable after the Prophet (pbuh) in matters of Islamic law. Yet others believe it should be the Rightly Guided Caliphs. According to Shi'a Muslims ijma' of jurists of the same period as the Prophet (pbuh) or the Shi'a Imams is binding, another opinion is that ijma' should be done by jurists who are experts on legal matters whilst yet another view is that the agreement of the Muslim community at large constitutes ijma'.

Example from the Prophet's life regarding the concept of Ijma include after the battle of Badr Holy Prophet (pbuh) consulted with his companions about the prisoner of war and it was decided that they will get their freedom after the payment of ransom. During the battle of Uhad, the Prophet PBUH consulted his companions and followed the opinion of the majority and fought the battle outside the city though he was personally against it. During the battle of trench, he had the trench dug around the city of Madina on the suggestion of Salman Farsi. This all is Hadith as it is endorsed by the Prophet but the concept of consulting and building consensus it shown here.

Example from caliphate period regarding the concept of Ijma includes election of Abu bakr R.A as the caliph of Islam and the completion of the Holy Quran after the battle of Yamama. Secondly the Tarawwih prayer is prayer throughout Ramadan after Isha in which the whole Quran is recited. This was the Ijma of the companions of the Holy Prophet during the time of Hazrat Umar's caliphate, to perform 20 rakats of this prayers and this is practiced even today. During

Hazrat Uthman's caliphate, it was felt that the muslims had difficulty gathering for the Friday prayer on just one Azaan and so it was decided by the experts to have 2 calls for prayers on Friday.

5 N2016/21/Q2/A

Describe the relationship of Hadiths with the Qur'an, giving examples of how Hadiths are used in understanding God's words. [10]

- Same as Question 2

6 J2016/21/Q2/A

What is the role of Hadiths as a source of guidance in the lives of Muslims? [10]

- Same as Question 2

7 N2015/21/Q2/A

Describe how the Prophet's Hadiths can be used together with the Qur'an to help Muslims understand and practise their faith. [10]

- Same as Question 2

8 N2015/22/Q2/A

Outline the roles of the following in formulating Islamic law:

(i) The Prophet's Hadiths (ii) Consensus (ijma'). [10]

Hadith is the second primary source of Islamic law. Legal experts hold that Hadith is the second most important source and the authority of Islamic law after Quran. The hadith itself derives its authority and legal validity from the Quran. The Quran says, ***"Nor does he speak from (his own) inclination. It is not but a revelation revealed."*** The Quran itself repeatedly reminds us of the importance of hadith, enjoining us to strictly follow the prophet. The Quran says, ***"Obey Allah and Obey the messenger" "And whatever he gives you take it…. And whatever he forbids, abstain from it"***

Sunnah sometimes explains a word, which is not explained in Quran._For example the Holy Quran says, ***"And establish prayer and pay Zakat" (2:43)*** but the method of prayer is not mentioned in the Holy Quran. The Holy Prophet explained

how to offer the prayer through his action and said, ***"Offer your prayer as you see me offering my prayer."*** He also said, ***"No prayer is acceptable without Fatiha."***Similarly, the Quran commands the Muslim to pay Zakat, but does not explained by the Prophet .He said, ***"No Zakat is payable on property until a year passed away on it."*** He also said, ***"Neither the property of different people be gathered together nor the joint property should be split for fear of Zakat"***

Quran mentions a general term which could be applied to any person, while the Sunnah further specifies the term and forms another rule. For example, the Quran says, ***"The man and woman who commit Zinaa, flog each of them with one hundred lashes."***This rule can be applied to any male or female who is found guilty of Zinaa. However,the messenger stoned the married men and women who committed Zinaa.

In many places Quran remains silent and Sunnah gives the Law. For example The Holy Prophet announced in Khyber Expedition that flesh of Donkey was made Haram. He also said: ***"The part of garment below the ankle (for men) is in the fire."*** Or ***"Silk and gold are made unlawful for the men of my nation but lawful for women."***

The word ijma' itself means collecting or gathering or unanimity and is a secondary source of Islamic law. It is referred to when there is no clear teaching in the Qur'an or sunna but is always in harmony with the primary sources of Islamic law. Prophet (PBUH) himself gave the guarantee of Ijma which is also a proof of consensus (Ijma) to be the authentic source of Islamic legal thinking. The Prophet (PBUH) said: ***"My community will never agree upon an error".*** Basis of ijma' can be found not only in the ahadith but also in the Qur'an: ***'You are the best of the people evolved for the mankind enjoining what is right and forbidding what is evil' (Al Imran 3:110).***

There are two broad kinds of ijma', the first is the general agreement of all Muslims in matters of belief and the second one is related to legal matters and can be defined as an agreement among a group of Muslims about an issue on which the Qur'an and sunna have not given a final word.

There is a difference of opinion amongst legal experts about who makes up this second group of Muslims. According to some it is agreement amongst the

residents of Madina, others think it is the Prophet's (pbuh) Companions whose ijma' is valid as they were the most knowledgeable after the Prophet (pbuh) in matters of Islamic law. Yet others believe it should be the Rightly Guided Caliphs. According to Shi'a Muslims ijma' of jurists of the same period as the Prophet (pbuh) or the Shi'a Imams is binding, another opinion is that ijma' should be done by jurists who are experts on legal matters whilst yet another view is that the agreement of the Muslim community at large constitutes ijma'.

The Prophet practised ijma' during his lifetime. He exercised ijma' during the battles of Badr, Uhud and Trench.

The compilation of the Qur'an during Abu Bakr's caliphate, the reestablishment of tarawih prayers in the caliphate of 'Umar and the adhan of Jumm'ah during the time of 'Uthman can all be cited as examples of ijma' practised by the Rightly Guided Caliphs.

9 J2015/22/Q2/A

Give an account of how the Prophet's Hadiths have been a source of guidance to Muslims in putting their faith into practice. [10]

- Same as Question 2

10 N2013/22/Q2/A

Describe how the Hadiths are used in establishing law in Islam. [10]

The Quran is the major source of instruction and legal thinking. It is the fundamental source from which all principles and injunctions of Islam are drawn. The Quran states: ***"This is the Book; in it is guidance sure without doubt for those who Fear Allah" (2:2) Al Baqarah.*** It provides laws for all aspects of life.

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of Islamic legal thinking which means that it is dependent on Primary sources Quran and hadith and cannot work alone. The Prophet (PBUH) said: ***"My community will never agree upon an error".*** Hadith and Ijma are used together in establishing law.

Qiyas (analogy) is the legal method of deducing one principle from another by comparing them together. Islamically, it is a process of deduction of laws in consultation with the Quran and Sunnah which are not clearly or directly stated in the previous three sources. In Islamic legal thinking Ijma is recognized as the 4th source of Islamic legal thinking. It is also defined as the comparison between the known and the unknown to find out the new Islamic rulings. The known is matter in Quran or Hadith and the Unknown is the new matter in question. It is the authentic source of Islamic legal thinking. Qiyas and Hadith are both used together in establishing law in Islam.

11 J2013/22/Q2/A

Why do Muslims need to know about the Prophet's Hadiths and what benefit do they hope to get by following his sunna? [10]

- Same as Question 2

12 J2011/22/Q2/A

What part do Hadiths play in Islamic legal thinking? [10]

- Same as Question 8

13 N2010/22/Q2/A

How have the Hadiths of the Prophet been used as a source of guidance by Muslims? [10]

- Same as Question 2

MAJOR THEMES OF HADITH

1 **N2019/21/Q2/A**

From the set Hadiths you have studied outline the Prophet's teachings on the individual conduct of Muslims· [10]

The Holy Prophet (PBUH) focused on the training of an individual Muslim so that they can lead a purposeful and successful life. The life of Prophet is an example for Muslims to follow in every sphere of life. He provided teachings regarding every aspect of individual life.

Religion is all about sincerity. It means that we must follow Islam fully with dedication. Our faith should not be just in words. But it must be visible in our actions. We will be perfect in our religion only when we will be completely faithful with our Creator. His messenger and the people of our community. Allah does not value just the verbal faith but looks how much sincere we are in what we are saying. Prophet said, '***Religion is sincerity.***' We said: '***To whom?***' The Prophet said: '***To Allah, his Book, his Messenger, the leaders of the Muslims and to their common people.***'

The Prophet (PBUH) commanded Muslims to perform their obligatory acts and avoid everything that is unlawful and abide by everything that is lawful. Hence, they must refrain from gambling, drinking, eating pig meat, adultery and fornication etc. A man asked the Messenger of Allah, ***"Do you think that if I perform the obligatory prayers, fasting Ramadan, treat as lawful that which is lawful and treat as forbidden the witch is forbidden and do nothing further I shall enter paradise"***, Prophet said ***"yes."***

Prophet (PBUH) said, ***"The world is the believers' prison and unbelievers' paradise."*** This Hadith guides orders a Muslim to lead his life in total submission to Allah, his eating, drinking, earning and relations with others should be according to the limits set by Islam. He should not pass days and nights against Islamic teaching such as in wine drinking, stealing, cheating, and not performing prayers. Muslims are just like prisoners who cannot live in the prison with their own will or freedom.

The Prophet (PBUH) urged every Muslim to work hard to earn his living. Earning ones living through lawful means comes next to the performance of obligatory

acts. He should refrain from unlawful means of earning for example taking interest, gambling, holding, black marketing etc. He said, ***"No one eats better food than that which he eats out of the work of his hands."***

The Holy Prophet (PBUH) further said, ***"Modesty produces nothing but good."*** In the light of this Hadith a Muslim needs to keep a distance from opposite genders. Holy Prophet (PBUH) was a symbol of modesty, he never touched the hand of any stranger lady for the oath taking he used to take out from the ladies by holding the rope or piece of cloth or by dipping the finger into a water bowl. A Muslim should not need opposite gender alone without the presence of the close relatives. He must not shake hand, stare, blame, taunt and perform ill relations. A Muslim must wear decent clothes which do not reveal the features of the body.

Prophet further said, ***"Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith."*** Hadith talks about an important duty given to this Ummah that is enjoining good and forbidding evil. The Holy Quran says: ***"You are the best nation evolved for mankind you enjoy good and forbid evil." [3: 110].*** It is made in this hadith the responsibility of every Muslim male and female to work in his full capacity to shun evil practice in his family and community and ask people to come up on the best way of life mention in the Quran and Sunnah. It is something which Prophet (saw) used to do so it highly reward able action. If they will not do this they will be punished and considered a part of wrongdoers.

2 N2017/21/Q2/A

Write an account of how the Hadiths of the Prophet stress upon the unity of the Islamic community. Use at least four set Hadiths from the syllabus to develop your answer. [10]

The teachings of Quran and Hadith provide guidance to an individual and the whole Muslim community in everyday life. A good Muslims life is devoted to the good pleasure of Allah and his Messenger but this favor can be earned only when one's life is pious on individual level and cares for the uplift and betterment of the society as well.

Prophet said, ***"Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be***

generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest." This hadith teaches us that if a person truly believes in Allah and the Last Day, he always possesses a good character in himself. Our faith must be visible in our actions as just verbal affirmation is not enough. It tells us that our organs are not gifted to us by Allah for positive use and we are answerable about their usage. Neighbors are given certain rights. Prophet (saw) said: ***"He is not a true believer who fills his belly and his neighbor is hungry."*** Islam lays emphasis on good social relationship. It condemns miserliness and violation of other rights. Every Muslim deserves respect especially if he comes to meet you.

After family and neighbors the circle of relationship widens to cover the entire community. Islam established Brotherhood amongst Muslim. All Muslims are brothers, every Muslim has certain duties towards other Muslims, and they must stand by each other. The Prophet said, ***"The believers are like a single man, if his eye is affected he is affected and if his head is affected his all is affected."***

Muslims must be compassionate towards their Muslim brothers, they should love each other to the extent that they desire the same privileges and benefits for them what they desire for themselves the Prophet said, ***"None of you Believes until he wants for his brother what he wants for himself."***

Holy Prophet (PBUH) also said, ***"One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah or the one who stands for prayer in the night or fast in the day."*** A Muslim should help widows and the needy by giving them money shelter, clothes and should protect them from the misconduct of others. The Prophet married with Saudah (R.A) who was a helpless widow. Similarly, the rich man can set business for them, jobs can be given to them, tuition fee of their kids and their loans can be paid.

Holy Prophet (PBUH) also said, ***"God will not show mercy to him who does not show mercy to others."*** Hence we should not beat, kill, abuse, taunt or harass anyone no matter if it is a human or an animal rather we should treat them with love and care solve their problems, give them food and shelter and take cares of our dependence. Mercy should be observed on international level as well. No country should invade war on any country unjustly and should not be cruel to the captives of other countries and religions. Our remarkable example of mercy was

shown by Holy Prophet (PBUH) at the time of conquest of Mecca, when he forgave his bitterest enemies.

The prophet regulated economic life of Muslims period he commanded traders to be fair and honest in their conduct should be characterized by justice and magnanimity during transactions. They should show the defect of merchandise and give proper weight and measurement. Likewise buyer should pay for the price and not take advantage of seller's situation. He also commanded creditor not to be harsh in his demand to get his money back but on the other hand, debtors should pay that back as soon as possible, he (PBUH) said, ***"May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back."***

A brief summary of traditions teaches us that we should speak well and speak the truth. No lies should be employed to entertain others or to get in the good book of others. Our conversations should not be hurtful to the feeling of others

3 **N2016/22/Q2/A**

Giving references from the set Hadiths you have studied, outline the Prophet's teachings about care in the community. [10]

Hadith 2, 3, 5, 6, 11, 15

4 **N2014/22/Q2/A**

Outline the main teachings of the set Hadiths about the conduct of Muslims in communal life. [10]

- Same as Question 3

5 **J2013/42/Q2/A**

From the set Hadiths outline the Prophet's teachings about the conduct of the individual in the community. [10]

- Same as Question 3

6 **J2012/22/Q2/A**

According to the teachings of the set Hadiths you have studied, outline the ways in which Muslims should treat one another. [10]

- Same as Question 2

7 **N2011/22/Q2/A**

Outline the main teachings of the Hadiths you have studied, from the passages set for special study, about the responsibilities of individual Muslims. [10]

- Same as Question 1

8 **J2009/22/Q2/A**

Outline the main teachings of the Hadiths you have studied about the importance of Muslim communal life. [10]

- Same as Question 2

DIFFICULT QUESTIONS

1 J2009/22/Q2/A

Write an account of:

- ***the reasons given by scholars for compiling Hadith collections, and;***
- ***the checks made to confirm their authenticity· [10]***

The four Rightly Guided Caliphs we
re close Companions of the Prophet (pbuh). They followed his Sunna closely and after the end of their caliphate it became important to compile the Prophetic Hadiths so that future generations could use the Prophet's example to clarify and resolve questions and disputes. Some people fabricated Hadiths. Overzealous teachers, perhaps with the best of intentions, made up Hadiths to advance the teachings of Islam. Yet some heretics attributed Hadiths to the Prophet (pbuh) that were false. The increasing number of people accepting Islam needed guidance on the Islamic way of life and wanted to follow the pattern of conduct set by the Prophet (pbuh). The close Companions of the Prophet (pbuh) were also passing away due to age or wars, and a need was felt to preserve the Hadiths of the Prophet (pbuh) even more with their demise. Islamic jurisprudence was developing rapidly and needed a compiled collection of authentic Hadiths as source material. In order to eliminate genuine errors in Hadiths on account of verbal narrations, faulty memories, forgetfulness, etc., Hadiths needed to be compiled.

In order to check the authenticity of Ahadith Muhadithun closely study two parts of hadith; Sanad (isnad) and Matn. Sanad plural isnad are the chains of transmitters. They contain names of those who heard or noted, memorized, implemented and transferred Ahadith. Matn is the actual text of Hadith.

To check the authenticity of hadith, Muhaddithun checked Sanad of Hadith first by different rules. They ensured the first person in the chain of transmitters was the companion of Holy Prophet (PBUH) because Ahadith after Prophet (PBUH) could be brought forwarded only by his companions who were present in the company of Prophet Mohammad (PBUH). They ensured the chain of transmitters (isnad) was unbroken because the broken chains would leave certain doubts in their mind about correct transformation of hadith. They also ensured that transmitters were known to those before and to those after them in the

chain. By the close study of narrators, they ensured the narrators met each other at mature & stable age. Illustration of above-mentioned rules of chain using the chain in which Abdullah bin Umar narrarted to Naf'i who narrated to Imam Malik who narrated to Yahya that the Holy Prophet (PBUH) said: ***"he who misses the `Asr prayer is as if he has lost his family and property".*** They ensured that each transmitter was a person of sound mind and excellent memory. Ahadith that are transferred with any doubts can't be accepted therefore excellent memory is one of the top most requirements. They also ensured that each transmitter was good and upright person who not only learned and conveyed the Prophet (PBUH)'s teachings but also followed them and never be found doing anything against Prophet (PBUH)'s practices. They rejected Ahadith whose chains of transmitters were questionable due to conduct of narrator. For this they ensured that all narrators in the chain must be truthful and none of them was ever found to be lying. He should report exactly what he has learnt from his teacher, and not use his own words.He must understand what he reports and know how a change of words can change the ideas in it. He must remember and quote the full chain from himself to the Holy Prophet (saw). He should report what agrees with the reports of other who are known to have good memories. We should also check the name list of teacher and students of every narrator because it helps us to identify the place of narrator in the field to Hadith. All of these information are available in the books of Asma-al-Rijal. To establish the genuineness of the first part of the Hadith it was essential to check the character of the narrator, their memory, the age at which they narrated the Hadith, showing an understanding of whether they were at an age to understand what they were reporting.

Muhaddithun also checked the Matn of Hadith by different tests to check its authenticity. They ensured that the matn of hadith didn't go against any of the Quranic teachings because Hadith being the interpretation of Quran can never conflict with the original (Quranic) text. As Quran says, ***"He who obeys the messenger obeys allah".*** Hazrat Ayesha also said, ***"Prophet is the practical demonstration of quran"*** Also, they ensured that it did not go against any other of the Prophet (PBUH)'s reliable or genuine Hadith. This is due to the Prophet (PBUH)'s truthful conduct that without intimation of cancelling previous orders he never said/did anything that contradicted with his other sayings/doings. They made certain that it didn't go against the common sense as Prophet Mohammad (PBUH) being the highly intellectual man could not suggest anything beyond logic.

Also, they made it certain it was not against people's normal experiences as Prophet Mohammad (PBUH) being a human being could not suggest anything super natural. They made sure it didn't give precise details of events happened after Prophet (PBUH)'s lifetime as Mohammad (PBUH)'s could not foresee or foretell. Also, they made sure it must not accuse Prophet (PBUH)'s family or any of his companions as such immodest actions could have never encouraged by him being the role model for modesty. The language of the text of the Hadith should suit the Holy Prophet (saw)'s personality. It must not be in the praise of some infamous tribe, place or personality, for example, there are Ahadith in the praise of Qazween, in Sunan Ibn Maja. Muhaddithun have rejected them as the holy prophet had no connection with the infamous town. If a Hadith mentions, severe punishments on a very small bad deed so such a small hadith will also be rejected. Again the text plays an important role in establishing the authenticity of a Hadith. It is for this reason that the compilers of Hadith made sure that the language of the Hadith was in pure Arabic, that it did not contain words that the Prophet (pbuh) would not use, that the text of a Hadith never contradicted the Qur'an or other established Hadiths, gave high rewards for small deeds or favoured a single person or tribe, or went against common sense and historical facts.

LEVELS IN 4 MARKS QUESTIONS

LEVEL	MARKS	DESCRIPTION
4	4	Very Good/Excellent. Demonstrates a wide and thorough understanding of what the question asks. Recognises fully and can explain the significance of material used in answer. Can reason, evaluate and discuss in a thoughtful, mature manner.
3	3	Good. Understands the significance of the question. Seeks to move clearly beyond a purely descriptive approach, demonstrating touches of maturity and a willingness to engage with and discuss the material.
2	2	Satisfactory. Response is descriptive but makes some effort to offer evaluation. The candidate attempts, though with limited success, to move beyond a purely factual approach, with some limited discussion of the material.
1	1	Basic. Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	Irrelevant. No response submitted, or clearly lacks any understanding of the subject matter.

AUTHENTICITY OF HADITH

AND

TYPES OF HADITHS

1 **J2019/21/Q2/B**

In your opinion what are the main advantages of carrying out checks to confirm the reliability of Hadiths? [4]

Firstly, Ahadith are the words of Holy Prophet (PBUH) and the teachings of our religion which often extend Quran. Thus, Muslims need to know the exact teachings which the Prophet (PBUH) gave for which the Hadith provided to them should be authentic. Secondly, checking the authenticity of hadith is felt important due to the fear of alteration in the sayings of Prophet (PBUH) which could result in loss of the true essence of Islamic theology. Thirdly, Ahadith are primary source when the Quran is silent and a secondary source after Quran which makes it a prominent source of legal thinking, its authenticity is very vital so that no Muslim gets the wrong idea about Islam and starts improper practice. What the Quran stated in brief it was further elaborated by the hadith so hadith therefore play a very important part in the understanding of the Quran due to which their authenticity is very important.

2 **J2019/22/Q2/B**

Why do you think the chain of narrators (isnad) of a Hadith is given so much importance in establishing its genuineness? [4]

Sanad is significant to learn about the authenticity of hadith. To establish the genuineness of the first part of the Hadith it was essential to check the character of the narrator, their memory, the age at which they narrated the Hadith, showing an understanding of whether they were at an age to understand what they were reporting. Bearing in mind how important the biography of a transmitter was in order to collect only the authentic Hadiths, the compilers painstakingly went about their work so that future generations of Muslims were following what the Prophet had actually said and not some diluted version of his teaching. Its close study helps to find out that the hadith is traced back to Prophet Mohammad (PBUH). It also ensures that the words/actions reaching us

were truly said/did by Prophet Mohammad (PBUH) and are not falsely attributed to him.

3 **N2018/21/Q2/B**

Why was it important for the Muslim community to have authentic Hadiths? [4]

Firstly, Ahadith are the words of Holy Prophet (PBUH) and the teachings of our religion which often extend Quran. Thus, Muslims need to know the exact teachings which the Prophet (PBUH) gave for which the Hadith provided to them should be authentic. Secondly, checking the authenticity of hadith is felt important due to the fear of alteration in the sayings of Prophet (PBUH) which could result in loss of the true essence of Islamic theology. Thirdly, Ahadith are primary source when the Quran is silent and a secondary source after Quran which makes it a prominent source of legal thinking, its authenticity is very vital so that no Muslim gets the wrong idea about Islam and starts improper practice. What the Quran stated in brief it was further elaborated by the hadith so hadith therefore play a very important part in the understanding of the Quran due to which their authenticity is very important.

4 **N2018/22/Q2/B**

What in your opinion is the importance of classifying Hadiths? [4]

Firstly, Ahadith are the words of Holy Prophet (PBUH) and the teachings of our religion which often extend Quran. Thus, Muslims need to know the exact teachings which the Prophet (PBUH) gave for which the Hadith provided to them should be authentic. Secondly, checking the authenticity of hadith is felt important due to the fear of alteration in the sayings of Prophet (PBUH) which could result in loss of the true essence of Islamic theology. Thirdly, Ahadith are primary source when the Quran is silent and a secondary source after Quran which makes it a prominent source of legal thinking, its authenticity is very vital so that no Muslim gets the wrong idea about Islam and starts improper practice. What the Quran stated in brief it was further elaborated by the hadith so hadith therefore play a very important part in the understanding of the Quran due to which their authenticity is very important.

5 J2017/21/Q2/B

How does the Muslim community benefit by having genuine compilations of Hadiths? [4]

Firstly, Ahadith are the words of Holy Prophet (PBUH) and the teachings of our religion which often extend Quran. Thus, Muslims need to know the exact teachings which the Prophet (PBUH) gave for which the Hadith provided to them should be authentic. Secondly, checking the authenticity of hadith is felt important due to the fear of alteration in the sayings of Prophet (PBUH) which could result in loss of the true essence of Islamic theology. Thirdly, Ahadith are primary source when the Quran is silent and a secondary source after Quran which makes it a prominent source of legal thinking, its authenticity is very vital so that no Muslim gets the wrong idea about Islam and starts improper practice. What the Quran stated in brief it was further elaborated by the hadith so hadith therefore play a very important part in the understanding of the Quran due to which their authenticity is very important.

6 J2015/21/Q2/B

Why was it important to check the accuracy of Hadiths? [4]

Firstly, Ahadith are the words of Holy Prophet (PBUH) and the teachings of our religion which often extend Quran. Thus, Muslims need to know the exact teachings which the Prophet (PBUH) gave for which the Hadith provided to them should be authentic. Secondly, checking the authenticity of hadith is felt important due to the fear of alteration in the sayings of Prophet (PBUH) which could result in loss of the true essence of Islamic theology. Thirdly, Ahadith are primary source when the Quran is silent and a secondary source after Quran which makes it a prominent source of legal thinking, its authenticity is very vital so that no Muslim gets the wrong idea about Islam and starts improper practice. What the Quran stated in brief it was further elaborated by the hadith so hadith therefore play a very important part in the understanding of the Quran due to which their authenticity is very important.

7 J2014/21/Q2/B

In your opinion what are the main advantages of having authentic Hadiths? [4]

Firstly, Ahadith are the words of Holy Prophet (PBUH) and the teachings of our religion which often extend Quran. Thus, Muslims need to know the exact teachings which the Prophet (PBUH) gave for which the Hadith provided to them should be authentic. Secondly, checking the authenticity of hadith is felt important due to the fear of alteration in the sayings of Prophet (PBUH) which could result in loss of the true essence of Islamic theology. Thirdly, Ahadith are primary source when the Quran is silent and a secondary source after Quran which makes it a prominent source of legal thinking, its authenticity is very vital so that no Muslim gets the wrong idea about Islam and starts improper practice. What the Quran stated in brief it was further elaborated by the hadith so hadith therefore play a very important part in the understanding of the Quran due to which their authenticity is very important.

8 J2014/22/Q2/B

Why in your opinion was it important for them to apply these rules? [4]

The logic behind these rules is very obvious.

In Isnad every narrator must be a muslim because how can we rely in the matters of religion on a person who does not even believe in the Prophet as a messenger. If a person's truthfulness is doubtful then we can't rely on him in anything he narrates. Similarly if someone has defective memory then there will always be a chance of error in his narration.

Matn must not contradict Quran as prophet can never say anything against Quran. Two hadiths cannot contradict as prophet never say two opposite things, he was clear. Those hadiths having illogical matn should be rejected as everything is logical in Islam.

If these rules had not been applied, so entire face of Islam would have been changed by the fabricators.

9 N2010/22/Q2/B

'Truly, My mercy overcomes My wrath'· This is a Hadith Qudsi· What is special about Hadiths of this kind? [4]

The saying of Prophet (PBUH) in the words Allah is called Hadith-e-Qudsi — A Divine Hadith. For example ***"If My servant likes to meet Me, I like to meet him; if he dislikes to meet Me, I dislike to meet him"*** and ***"Fasting is for Me and I shall certainly compensate it".*** As the speaker in these Ahadith is Allah Himself therefore in words of these Ahadith the pronouns I, Me, My and Mine etc represent the personality of Allah instead of Prophet Mohammad (PBUH). Though these are the words of Allah but such Ahadith did not form the part of Qur'an as Prophet (PBUH) was instructed to keep them separate from Quranic revelations. Thus, they are recognized as the sayings which Mohammad (PBUH) related from Allah Himself.

10 N2009/22/Q2/B

Why is it important for Muslims to have collections of authentic Hadiths? [4]

Firstly, Ahadith are the words of Holy Prophet (PBUH) and the teachings of our religion which often extend Quran. Thus, Muslims need to know the exact teachings which the Prophet (PBUH) gave for which the Hadith provided to them should be authentic. Secondly, checking the authenticity of hadith is felt important due to the fear of alteration in the sayings of Prophet (PBUH) which could result in loss of the true essence of Islamic theology. Thirdly, Ahadith are primary source when the Quran is silent and a secondary source after Quran which makes it a prominent source of legal thinking, its authenticity is very vital so that no Muslim gets the wrong idea about Islam and starts improper practice. What the Quran stated in brief it was further elaborated by the hadith so hadith therefore play a very important part in the understanding of the Quran due to which their authenticity is very important.

COMPILATION OF HADITH

1 **J2020/21/Q2/B**

In your opinion what were the main reasons for Hadith collections? Give reasons for your answer. [4]

After the passing away of the Prophet (pbuh) the Muslim community passed through a series of unrest and wars. Hadiths were forged to manipulate the authority of the Sunna, so in order to distinguish original Hadith from the fake Hadith compilations were made. To resolve all matters, secular and spiritual in the light of the teachings of the Prophet (pbuh) it was essential to have authentic Hadiths. The new generations of Muslims needed guidance on the true Islamic way of life based on the life of the Prophet (pbuh). The Companions of the Prophet (pbuh) were passing away and the Hadiths they remembered had to be preserved. Overzealous teachers and heretics made up Hadiths to advance religious teachings in the name of Islam and to undermine Islam respectively. Authentic Hadiths were essential to keep the teachings of Islam uncorrupted. Also, the Qur'an instructs Muslims to follow the practice of the Prophet (pbuh) and for that reason Hadiths needed to be compiled so Muslims of all times can use the knowledge they provided.

2 **N2019/22/Q2/B**

In your opinion, from the two Hadith collections (Musnad and Musannaf) above, which is the more useful to Muslims? Give reasons for your answer. [4]

In my opinion Musannaf collections of ahadith are more beneficial for Muslims to have. As Musannaf collections are based on themes so they help in studying for a particular topic. A person can directly refer to the topic they require knowledge about without having to go through various narrators to find the ahadith they need to study. Muslims gain guidance on specific topics like Salah, Saum, Zakat and Hajj etc and learn specifics about them like what to do and what not to do while practicing them. A Muslim planning to go for Hajj can directly refer to the topic of Hajj to learn all that they need to know about it. As the laws are also based on themes, they also help forming the laws on newly raised matters. When scholars come together to establish a new ruling based on a newly raised issue,

they refer to the related topic in Musannaf collections to use Ahadith to come about a decision; using it individually, or by using Hadith along with Ijma or Qiyas. Referring to Musannaf collections saves time which is a valuable asset for all humans.

3 **N2013/21/Q2/B**

What was the significance of the Prophet not allowing the writing down of Hadiths in the early days of his prophethood? [4]

Firstly, his primary focus was to establish Islam. In the early days of his prophethood, the Prophet Mohammad (PBUH) was more concerned about the flourishing of Islam. He (PBUH) first intended to take the Islamic mission into the hearts of many and then to work on preservation of Islamic teachings in memories and writings both. Secondly, it was to give more priority to the writing down of Quranic revelations. He (PBUH) wanted his companions to focus more on the writing down of Quranic revelations as Quran is the foundation of all Sharia laws and guidance. Thirdly, he wanted to ensure the clear discrimination of his sayings and the words of Allah. He (PBUH) didn't want his companions to be confused between the words of Allah and his sayings. Therefore, he initially asked them write down only Quranic revelations and simultaneously he (PBUH) guided and trained them to differ between his sayings and the sayings of Allah. Lastly, once he was confident that companions were fully able to discriminate between Quran and Hadith, he (PBUH) encouraged them to write down Ahadith.

4 **J2013/22/Q2/B**

Briefly discuss why the need arose during the early Islamic period to compile the Hadiths of the Prophet· [4]

The need of compiling the Ahadith of Hazrat Mohammad (PBUH) arose few years after the death of Mohammad (PBUH). The companions of Prophet (PBUH) had spread far and wide. There were different centres established around the residents of senior companions who lived in different parts of Islamic Empire. The students used to learn Ahadith in these centers. However, the students were not satisfied with the knowledge they received from one, center as that companion may not have known all the Ahadith of Mohammad (PBUH). In result of this, the students had to travel in different parts of Islamic Empire in order to learn most of the teachings of Mohammad (PBUH). As Muslims were eager to

guide themselves so as they were keen to guide the future generations by the teachings of Mohammad (PBUH) as closely as they could. Therefore, for the ease of future generations they felt the need of compiling Ahadith. They brought most of the Prophet (PBUH)'s teachings at one place making it convenient to learn most of the Ahadith from one Book rather than learning them by travelling wide all over the Islamic Empire.

5 **J2009/22/Q2/B**

Explain the main differences between musnad and musannaf Hadiths. [4]

In Musnad collection, Ahadith are collected and divided into chapters as per the name of first narrator of Hadith, no matter what their content and theme are. The chapters in Musnad collections are entitled with the name of companions like of Hazrat Abu Bakr (RZ), Umar (RZ), Uthman (RZ), Ali (RZ), Aisha (RZ) etc. Thus, in Musnad collection the Sanad of Hadith is focused. These collections are useful for spotting Ahadith attributed to a particular companion.

In Musannaf collection, Ahadith are divided into chapters according to their content or theme. In this category, Ahadith are grouped into chapters and sub-chapters according to their theme for example chapter of Faith, Prayer, Fasting, and Pilgrimage etc. Thus, in Musannaf collection the Matn of hadith is focused. They are useful for understanding the Prophet (PBUH)'s teachings on a particular point. They are also useful in establishing the Islamic laws.

SOURCES OF ISLAMIC LAW

1 N2020/21/Q2/B

Why do you think the Prophet (pbuh) encouraged the exercise of personal reasoning amongst his Companions? [4]

He was aware that issues or problems could confront his community where they may not be a clear-cut answer in the primary sources but he believed if the principles laid out in them were followed a correct decision could be reached. New rulings can be formed for any new circumstance, based on their basic similarity with the basic laws of the Qur'an and sunna. In this way the divine laws revealed in the Qur'an and sunna remain unchanged without becoming outdated. The fundamental laws were made by God who created man and knows what's best for him at all times. For changing aspects of human life, the Qur'an and sunna provide basic principles which may be applied by analogy whenever the need arises e.g. the issue of drugs could be cited, cocaine was not present in the Prophet's (pbuh) time so is its use allowed? The Prophet (pbuh) had said, ***'Every intoxicant is khamr, and every khamr is haram'*** so every intoxicant is unlawful is a conclusion that could be derived at by the use of analogy.

2 J2020/22/Q2/B

What is the importance of consensus (ijma) in the Muslim world today? Give reasons for your answer· [4]

Ijma is important in different Ways. Firstly, it is important to find clarification of the matter mentioned indirectly in Quran or hadith, if any ruling based on Quran and Sunnah is not absolute then Ijma will render such a ruling as absolute and final. Here where after no legal expert will have any scope to differ therewith. Secondly, Ijma maintains the unity of Muslims in Islamic legal code. When the ruling is decided by the consensus of the entire Muslim Community, the whole community follow the same ruling without differing therefore it leads Muslims towards harmony and uniformity. Lastly, it also benefits the future generations. If a decision has been taken unanimously by one generation of Muslims that decisions will exist forever and the following generations do not get the right of cancelling the consensus of previous generations. So in this way the future generations do not have to do the labour of doing consensus on the matter

already decided unanimously. By past generations the following generation simply receive the ruling and follow it. Like the matter of two Adhan (Proclamations) which were decided by the Muslims community during the Caliph Hazrat Uthman (RZ). Since then the ruling has been followed as it was decided no changes additions or abrogation are made on this decision.

3 **J2018/21/Q2/B**

Why have Muslims, right from the earliest years of Islam, attached so much importance to the Prophet's Hadiths? [4]

The Prophet (pbuh) not only conveyed the message of God to humanity but was the best interpreter of the guidance given by God to humanity. People from very early on realised that the path to salvation was in following his guidance. Prophet Muhammad SAW transmitted the Holy Quran, the words of Allah (SWT) to mankind not only by proclaiming the Words but also by practicing them, and by explaining them through what he said and what he did. Islam in its entirety of practice cannot be comprehensively practiced without reference to Muhammad's Sunnah and Hadith. There are many commands in Quran that are not defined but which have been defined by Muhammad eg. how to offer salaat, the method of Hajj etc.

4 **J2018/22/Q2/B**

In your opinion, can Islam be practised without the Hadiths? [4]

No.

The Prophet (pbuh) not only conveyed the message of God to humanity but was the best interpreter of the guidance given by God to humanity. People from very early on realised that the path to salvation was in following his guidance. Prophet Muhammad SAW transmitted the Holy Quran, the words of Allah (SWT) to mankind not only by proclaiming the Words but also by practicing them, and by explaining them through what he said and what he did. Islam in its entirety of practice cannot be comprehensively practiced without reference to Muhammad's Sunnah and Hadith. There are many commands in Quran that are not defined but which have been defined by Muhammad eg. how to offer salaat, the method of Hajj etc.

5 J2017/22/Q2/B

Why are some Muslims not in favour of the use of analogy (qiyas) in solving present day issues? [4]

The legal scholars reject the use of analogy due to man's analysis involved in it. They believe that Qiyas is not totally Divine as compare to other sources like Quran, Hadith or Consensus (Ijma) which is made in the light of Quran and Hadith. Since there is man's analogy involve in Qiyas therefore it is not necessary that the decision reached is perfect and totally reliable as compared to the laws established by other three sources. They argue that relying on personal opinion in law-making would mean that each individual could ultimately form their own subjective conclusions. This would mean that they could make decisions for their own benefit and not for the benefit of society/Islamic community. Moreover they also think that Qiyas of every scholar will be differet which will create issues in the unity of muslims. So due to the working of Qiyas with the blend of authentic (primary) sources and man's analysis, they do not find it as reliable as the other sources.

6 N2016/21/Q2/B

'By using the principle of analogy (qiyas) the basic laws of Islam can be applied at any time and in any case.' Do you agree? [4]

I agree with the statement. New rulings can be formed for any new circumstance, based on their basic similarity with the basic laws of the Qur'an and sunna. In this way the divine laws revealed in the Qur'an and sunna remain unchanged without becoming outdated. The fundamental laws were made by God who created man and knows what's best for him at all times. For changing aspects of human life, the Qur'an and sunna provide basic principles which may be applied by analogy whenever the need arises e.g. the issue of drugs could be cited, cocaine was not present in the Prophet's (pbuh) time so is its use allowed? The Prophet (pbuh) had said, ***'Every intoxicant is khamr, and every khamr is haram'*** so every intoxicant is unlawful is a conclusion that could be derived at by the use of analogy.

7 J2016/21/Q2/B

How are Muslims obeying God when they obey the Prophet? [4]

When a person recites the basic creed of Islam to join in the circle of Islam he/she commits to obey Allah and His Messenger. When Muslims obey Prophet (PBUH) they obey Allah as it is a Divine instruction to obey Mohammad (PBUH) at all times. The Quran states: ***"Whoso obeys Messenger obeys Allah." (4:80)*** In another verse of Surah Taghabun Allah directs believers to obey Him and His Prophet. Prophet (PBUH) taught his followers to worship Allah alone and to supplicate to Allah alone like he (PBUH) did. Now when believers praise and worship Allah alone as directed by Prophet (PBUH) by his actions and words so in worshipping Allah they actually obey Prophet (PBUH)'s teachings. Since, Prophet (PBUH)'s life is the practical demonstration of Allah's orders in Quran; so believers are to follow the footsteps of Prophet Mohammad (PBUH) in order to act upon the orders of Allah. Following the Prophet (PBUH)'s example, for instance in how to perform Salah, Muslims are not only following his instructions but also fulfilling their obligation to God by completing the second Pillar of Islam, this way they are obeying both Allah and His Prophet Mohammad (PBUH). Whatever worshipping act we do, we do it by following Prophet (PBUH)'s Sunnah which always results in obedience of both Allah and His Messenger. If we do any worshipping act against the Sunnah of Prophet (PBUH) it will be rejected by Allah and such deed will also be punished by Allah as it will be considered as innovation. Neither we can add anything to Sunnah nor can we subtract, as per the orders of Allah we need to worship Allah by following the actions of Prophet (PBUH).

8 J2016/22/Q2/B

Why do you think the Prophet practised and encouraged the use of ijma'? [4]

Prophet PBUH encouraged the togetherness of the community as strength for the Muslim Ummah. He encouraged and practiced Ijma on various occasions during his prophet hood. Once the Prophet (PBUH) said: ***"My community will never agree upon an error."*** Quranic verses also give authority to the community to come together and use the guidance given to them in the form of the Holy Quran and the Ahadith of Prophet Mohammad (PBUH) in matters involving legal thinking. Hence, Ijma is the permitted source of legal thinking after Quran and Hadith Decisions taken as per Ijma are safeguarded by the collaboration of leading

Muslim experts, who can ensure that the unanimous decision abides by the principles outlined in the Quran and Sunnah. Thus, Ijma was encouraged by Prophet (PBUH) to keep the community together for solving new matters. Another reason of encouraging Ijma was not to leave the community unguided or confused especially for the matters that the community would come across as the time passes by. He encouraged taking decisions unanimously in the light of Quran and Sunnah to keep advancing towards modern time under the light Divine guidance. An example in the modern time of Ijma is the use of Cocaine that scholars have illegalized by consensus (ijma). If Prophet Mohammad (PBUH) had not encouraged Ijma then Muslims would have been confused regarding the cocaine and also for other similar newly aroused matters.

9 **N2015/22/Q2/B**

Some Muslim scholars have questioned the use of analogy (qiyas) in Islamic law. Why do you think they have done so? [4]

The legal scholars reject the use of analogy due to man's analysis involved in it. They believe that Qiyas is not totally Divine as compare to other sources like Quran, Hadith or Consensus (Ijma) which is made in the light of Quran and Hadith. Since there is man's analogy involve in Qiyas therefore it is not necessary that the decision reached is perfect and totally reliable as compared to the laws established by other three sources. They argue that relying on personal opinion in law-making would mean that each individual could ultimately form their own subjective conclusions. This would mean that they could make decisions for their own benefit and not for the benefit of society/Islamic community. Moreover they also think that Qiyas of every scholar will be differet which will create issues in the unity of muslims. So due to the working of Qiyas with the blend of authentic (primary) sources and man's analysis, they do not find it as reliable as the other sources.

10 **J2015/22/Q2/B**

Why do the Prophet's Hadiths link belief and action so closely? [4]

Belif and actions in general are correlated. Our actions are basically the mirror image of what we believe. Prophet (PBUH)'s ahadith emphasized on beliefs and actions being linked so closely, because that is exactly how it is. If one loves Allah and His messenger, he/she is to show that love in their personality and daily

endeavors by following the laws that he/she truly believe in. When a Muslim recites Kalima Tayyaba, he/she not only says that Allah is one and Mohammad (PBUH) is His messenger, but also agrees to following the teachings and foundations of religion that Allah sent in form of Quran through the Messenger (PBUH) who interpreted those teachings to us. The Prophet (PBUH) himself highlighted the significance of following both his sayings and actions in his last sermon. He (PBUH) said: ***"I leave behind me two things, the Quran and my Sunnah, & if you follow these you will never go astray.'***

11 N2013/22/Q2/B

'My community will never agree upon an error'· In your opinion why is this Hadith important for the practice of consensus (ijma)? [4]

In my opinion this hadith 'My community will never agree upon an error' plays a vital role in the practice of consensus (Ijma). Firstly, it legalizes Ijma. This hadith is often cited as support for the validity of Ijma. Therefore, Muslims regard Ijma as the third fundamental source of Islamic legal thinking, just after the Divine revelation of the Qur'an and the teachings and practices of Prophet Mohammad (PBUH) known as Hadith and Sunnah. Secondly, it motivates Muslims to solve the newly arose matters together. By this hadith, the community is motivated to come together in times of need as they know the blessings of Allah and His Prophet (PBUH) are with them. Thirdly, it helps Muslims to gain the surety that their decisions using Ijma will be almost flawless. So, the believers realize that if they reach to a decision practicing consensus in a newly arose matter then it would be certainly virtuous for them and the future generations. Lastly, if legal scholars who are well versed in Quran and hadith, reach to the consensus that the chances of reaching wrong decision are very rare.

12 N2012/21/Q2/B

How easy is it to use ijma in Islamic legal thinking today? [4]

Ijma is the unanimous decision of Muslim Ummah on Islamic matter after the Prophet (PBUH)'s death. It is the third source of Islamic legal thinking which is used with the support of Quran and Hadith, the primary sources of Islamic legal thinking. Today, Ijma is difficult to use in Islamic legal thinking for different reasons. Firstly, there is a difference in definition of Ijma by the legal scholars. Some state it is the consensus of companions (1st generation), some state it is

the consensus of the first three generations only, some state it is the consensus of people of Madinah and some state it is the consensus of scholars of any era or the consensus of all the Muslim world etc. These differences in definitions leave the Ummah confused that whose Ijma should to be accepted or followed. Secondly, the lack of unity among the Muslims is also one of the hurdles to practice Ijma. Due to the developments of many sects it is hard to reach to consensus on legal matters. The Ummah has been divided in different groupings so as the scholars. Therefore, it is hard to reach to a consensus on a certain matter by all the scholars, presenting different sects. Lastly, the Ummah is dwelling under different administrations. Since Muslims have become huge in population and have stretched to the entire universe, unlike the earliest times, they are living in different countries under different sorts of administrations rather than headed by one leader. So, it has become difficult to gather them all to reach to a consensus. Moreover, the ruling that goes with the administration of few countries contradicts with the administration of others.

13 **N2012/22/Q2/B**

Giving one example, explain how the Sunna is important in a Muslim's life today. [4]

The sunna means a practise, a mode of life or a custom. In its technical sense, it implies the doings and practises of the Prophet. An example of Prophet Mohammad (PBUH)'s Sunnah is the use of Miswak. It is a teeth cleaning stick made from a branch/stem of a tree. The stick is softened from any one side and the softened bristles are used to clean the teeth. The Prophet (PBUH) often recommended the use of Miswak. He once mentioned it to be the common practice of all the Prophets of Allah. It is used on various occasions. It is recommended to be used before religious practices, before entering one's house, before and after going on a journey, on Fridays and Eid days, before sleeping and after waking up, when experiencing hunger and thirst and before entering any good gathering. The Prophet (PBUH) said: ***"Were it not that I might over-burden the Believers I would have ordered them to use Siwak (Miswak) at the time of every Prayer."*** One of the greatest benefits of Miswak is that it is the act of Ibadah. Prophet (PBUH) mentioned that regular use of Miswak is a mean of pleasure of the Lord. It is also reported that the use of Miswak before Salah multiplies the reward of Salah (prayer) 70 times. Another benefit of the use of Miswak is the cleaning of

the mouth. It prevents tooth decay and eliminates toothaches. Furthermore, it eliminates the bad breath and creates fragrance in mouth.

14 J2011/22/Q2/B

What is the importance of consensus (ijma) in Islam? [4]

Ijma is important in different Ways benefits of Ijma (consensus). Firstly, it is important to find clarification of the matter mentioned indirectly in Quran or hadith, if any ruling based on Quran and Sunnah is not absolute then Ijma will render such a ruling as absolute and final. Here where after no legal expert will have any scope to differ therewith. Secondly, Ijma maintains the unity of Muslims in Islamic legal code. When the ruling is decided by the consensus of the entire Muslim Community, the whole community follow the same ruling without differing therefore it leads Muslims towards harmony and uniformity. Lastly, it also benefits the future generations. If a decision has been taken unanimously by one generation of Muslims that decisions will exist forever and the following generations do not get the right of cancelling the consensus of previous generations. So in this way the future generations do not have to do the labour of doing consensus on the matter already decided unanimously. By past generations the following generation simply receive the ruling and follow it. Like the matter of two Adhan (Proclamations) which were decided by the Muslims community during the Caliph Hazrat Uthman (RZ). Since then the ruling has been followed as it was decided no changes additions or abrogation are made on this decision.

15 J2010/22/Q2/B

How are the Qur'an and Hadith employed in working out Islamic law? [4]

MAJOR THEMES OF HADITH

1 N2019/21/Q2/B

How do Muslims benefit in their community life by following the guidance given in the Prophet's Hadiths? [4]

The Prophet Mohammad (PBUH) worked very hard to establish a peaceful and united Musim society; applying his saying more fully in our lives can hugely benefit us and our Muslim society today. Following the guidance of Prophet, Muslims feel concerned and responsible towards each other. Muslims realize the importance of helping a Muslim brother in need and it encourages them to stay aware of the hardships faced by others to help them through it. It eliminates the selfishness from a believer as they tend to care for others. Learning to care for and help others, stops us from being self centered and increases the sense of selflessness in us. The social living standards are increased as everyone helps each other to get a fair share of what they deserve. When everyone thinks of and cares for their brother needs, the living standards in general become better. It helps to develop a just and peaceful society. Once Muslims learn to think positively about the others in the society; all the envy, evil, corruption etc can be eliminated from the society which will eventually result in the establishment of a just and peaceful community.

2 N2017/21/Q2/B

Why do you think Islam gives so much importance to maintaining unity within the Islamic community? [4]

The concepts of equality and unity are the essence of Islamic values and Muslims are encouraged to maintain unity within the Islamic community to strengthen it. The community being united in practising faith and following its teachings will increasingly lead to social justice and harmony. By practising unity the vulnerable are cared for and nobody gets left behind and on account of this society as a whole prospers.

3 **N2016/22/Q2/B**

How can the teachings of the Prophet concerning care in the community be applied today? [4]

Prophet Mohammad (PBUH)'s life contains various examples of how a person can implement simple changes in his life to care for the community, and realize his social responsibility. We can provide our assistance in educating the underprivileged children in the community to help them become independent and successful contributors to the future of the society. Providing care and love to the orphans in the community is also a vital teaching Muslims can adopt from the life of Prophet Mohammad (PBUH). For this, we can adopt an orphan and take care of him like Prophet (PBUH) did for Hazrat Zaid bin Haritha (RZ). We can also build orphanage or donate generously to such places for the well grooming of orphans. We can also educate our community members about the importance of keeping our environment and surroundings safe and clean. For this, we should take the initiative by planting trees, avoiding cutting them unnecessarily especially fruit bearing & huge trees that help others to rest and for provision. We should avoid littering & spitting on roads and should use trash can for them. At times of natural disasters, Muslims can come together as a community to help their brothers. Once during the famine in Madinah Hazrat Uthman (RZ) donated food items generously that he brought for business. We should donate generously from our wealth during disasters and should also provide physical and spiritual support to our brothers. As Islam stresses much on the rights of elders, neighbors and relatives, we can also care for our community members by visiting them at the time of prosperity and adversity both. We should Share happiness with them in important festivals like Eidain by mixing and having meals together. We should also visit them during illness and pray for their health and prosperity. We should also greet our elders and youngsters to show respect and affection.

4 **N2015/21/Q2/B**

How could your community be improved by applying the Prophet's Hadiths more fully? [4]

The Prophet Mohammad (PBUH) worked very hard to establish a peaceful and united Musim society; applying his saying more fully in our lives can hugely benefit us and our Muslim society today. Following the guidance of Prophet, Muslims feel

concerned and responsible towards each other. Muslims realize the importance of helping a Muslim brother in need and it encourages them to stay aware of the hardships faced by others to help them through it. It eliminates the selfishness from a believer as they tend to care for others. Learning to care for and help others, stops us from being self centered and increases the sense of selflessness in us. The social living standards are increased as everyone helps each other to get a fair share of what they deserve. When everyone thinks of and cares for their brother needs, the living standards in general become better. lt helps to develop a just and peaceful society. Once Muslims learn to think positively about the others in the society; all the envy, evil, corruption etc can be eliminated from the society which will eventually result in the establishment of a just and peaceful community.

5 **N2014/22/Q2/B**

How do you think following the guidance of the Prophet (pbuh) as regards communal living can improve society today? [4]

The Prophet Mohammad (PBUH) worked very hard to establish a peaceful and united Musim society; applying his saying more fully in our lives can hugely benefit us and our Muslim society today. Following the guidance of Prophet, Muslims feel concerned and responsible towards each other. Muslims realize the importance of helping a Muslim brother in need and it encourages them to stay aware of the hardships faced by others to help them through it. It eliminates the selfishness from a believer as they tend to care for others. Learning to care for and help others, stops us from being self centered and increases the sense of selflessness in us. The social living standards are increased as everyone helps each other to get a fair share of what they deserve. When everyone thinks of and cares for their brother needs, the living standards in general become better. lt helps to develop a just and peaceful society. Once Muslims learn to think positively about the others in the society; all the envy, evil, corruption etc can be eliminated from the society which will eventually result in the establishment of a just and peaceful community.

How does following the example of the Prophet in one's behaviour towards others affect the community? [4]

The Prophet (PBUH) conducted business with honesty in Syria and he forbade the sellers to swear for selling commodities. This motivates the individuals to do their business dealings with honesty and to earn earnestly. Ihe individuals are also motivated to assist their brothers rather than cheating or looting them. The honest behavior of Muslims in financial dealings towards others would help to create the just financial society for the ease and betterment of the community. Monopoly, cheating, taking advantage of brother's needs and difficulties would be avoided and rights of Muslims would be protected and valued. All this would not only bring the community members closer, also would enable believers to care each other where the community would be credited more than the desires of individuals.

PILLARS OF ISLAM

OLEVEL ISLAMIYAT 2058
PAPER 2 - TOPIC 4.2
PILLARS OF ISLAM

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LEVELS IN 10 MARKS QUESTIONS

LEVEL	MARKS	DESCRIPTION
4	8 - 10	Very Good/Excellent. A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to quote Qur'an verses and Hadiths to support and illustrate points made. Comprehensive and thoughtful.
3	5 - 7	Good. Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points. May quote Qur'an verses and Hadiths to support points made.
2	3 - 4	Satisfactory. A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.
1	1 - 2	Basic. An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material, or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0 - 0	Irrelevant. No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

SHAHADAH

1 **J2018/22/Q5/A**

'There is no God but Allah, and Muhammad is his messenger.' Write about the significance of the shahada to a Muslim. [10]

Islam has five basic duties which Muslims must perform. They are known as the five pillars of Islam. These pillars are mentioned in the following Hadith of Holy Prophet (PBUH). It states: ***"Islam is based on five things: declaring that there is no god but Allah and that Mohammad is the messenger of Allah, the establishment of Salah, the payment of Zakat, the Hajj and Saum in the month of Ramadan." (Bukhari)*** As per the abovementioned saying of Prophet (PBUH) Shahadah or declaration of faith is the first basic duty on every Muslim. This declaration is called Kalimah Tayyibah. It summarizes the whole Islamic belief. Shahdah must be recited in order to become a Muslim; such is its importance that on birth, the Arabic sentence **La ilaha illa Allah Muhammad Ur Rasulullah**, which is why the shahadah is whispered into the ears of a newborn child. The first part **(La ilaha illa Allah)** is about Tawhid/unity of Allah while the second part **(Mohammad Ur RasulAllah)** concerns the apostleship of Hazrat Mohammad (PBUH).

First of all, it is the foundation of Islam and fulfills the obligation of a muslim as Quran says, ***"O you who belive, belive in Allah and His Messenger"*** To begin with, belief in tawhid makes a person virtuous and obedient to God as they know that success and achievements in this world and the hereafter can only be achieved by piety and righteous deeds. Believing in Tawhid make muslims realize that Allah do not have any physical relation; Son, Father, Mother, Wife as Quran says, ***"He begets not nor is He begotten".*** Due to this fact that Allah do not have any physical relation, muslims refrain themselves from performing the unpardonable sin; shirk (to associate partners with Allah) as Quran says, ***"Allah forgives not that partners hould be setup with him but He forgives anything else to whom He wills"*** From Tawhid, we learn that only Allah is immortal whereas the entire universe is bound to an end as Quran says, ***"Whosoever is on earth will perish. And the face of your Lord will abide forever"*** A Muslim surrenders completely to the will of God and becomes obedient to Him as muslim realize that he had to answer Allah after this life and he tries to be away from sins. Tawhid also gives a Muslim courage as they know that only God is the giver or taker of life so in turn this belief makes them brave. From Tawhid we learn that Allah is

always seeing us and knows everything. As Quran says, ***"He knows what is open in speech and what you hide in your hearts"*** So muslims refrain themselves from sins. As they realize that Allah is watching them and they will be answerable to Allah for their deeds. Moreover, a person realize that there is no anytime in wich they can perform evil acts as Allah is watching them 24/7 as Quran says, ***"No slumber can seize Him nor sleep"*** From Tawhid we realize that He is the Lord of everyone and no one has the right to be worshipped other than one. As Quran says, ***"None has the right to be worshipped but He, the creator of all things"*** It instills in them a sense of confidence and self respect as they know that they are dependent on no one but God so they bow before no one else. The belief also makes them humble and modest as they know that all they have is from God as Quran says, ***"His thrown extends over Heavens and on Earth"***; it stimulates unity and brotherhood and broadens the outlook of a believer as they realise that God's love and sympathy is not confined to any one group of people but to His entire creation. It also creates an attitude of peace and contentment and frees one from jealousy and envy and greed. Lastly, we learn that Allah will be the Master on the Day of judgment and there will be justice with decisions. As Quran says, ***"And they will be judge with justice, and no wrong will be done unto them on Final Day"*** So a person realize that in this temporary world they should spend their life with simplicity and modesty to get their rewards in hereafter. Prophet said, ***This world is a believer's prison and unbeliver's heaven"***

By believing in Shahadah he acknowledges that the Holy Prophet (PBUH) is the model for every Muslim and that he is the link between the Creator and the creations through which he knows what the commandments of Allah are, what pleases Him and what incurs His wrath. As a result of this he also becomes a follower of Sunnah of Holy Prophet (PBUH) which brings humility, love, mercy, piety, patience and many excellent essences of life in him. Moreover, he received everlasting miracle Quran from which we learn that if we will follow this Book so we will never go astray as Prophet and Quran gave their statements regarding this matter. Quran says, ***"This is the book in which there is guidance for those who fear Allah".*** Prophet said, ***"If you will hold two things; Quran and Sunnah, you will never go astray"*** In the second part of Shahadah we also believe in the need to be obedient towards him. The Quran also states: ***"And obey Allah and obey the Messenger". (64:12) Al-Taghabun.*** When we obey the Messenger of Allah, we are, in fact, obeying Allah Almighty as the Holy Quran states: ***"He who obeys the Messenger, Obeys Allah...." (4:80) Al-Nisa.*** Lastly, in this we also believe that he is the last messenger of Allah. This means that after Mohammad

(PBUH) no messenger of Allah will ever come. He is the Imam (head) of all Prophets and is the last in the chain of 124,000 apostles of Allah. The Quran states: ***"Mohammad... is the Messenger of Allah and the Seal of Prophets..." (33:40) Al-Ahzab*** Another aspect of him being the seal is that the message he brought was complete and after the completion of message there is no need of any apostle of Allah to come to mankind since the duty of preaching the message of Allah has been fulfilled.***"Today I have perfected for you your religion, accomplished My favors upon you and chosen Islam as your religion…"***

2 N2012/22/Q4/A

'There is no god but Allah, and Muhammad is the Messenger of Allah'· Describe the Muslim beliefs summarised by the declaration of faith (shahada)· [10]

Islam has five basic duties which Muslims must perform. They are known as the five pillars of Islam. These pillars are mentioned in the following Hadith of Holy Prophet (PBUH). It states: ***"Islam is based on five things: declaring that there is no god but Allah and that Mohammad is the messenger of Allah, the establishment of Salah, the payment of Zakat, the Hajj and Saum in the month of Ramadan." (Bukhari)*** As per the abovementioned saying of Prophet (PBUH) Shahadah or declaration of faith is the first basic duty on every Muslim. This declaration is called KalimahTayyibah. It summarizes the whole Islamic belief. Shahdah must be recited in order to become a Muslim; such is its importance that on birth, the Arabic sentence **La ilaha illa Allah Muhammad Ur Rasulullah**, which is why the shahadah is whispered into the ears of a newborn child. The first part **(La ilaha illa Allah)** is about Tawhid/unity of Allah while the second part **(Mohammad Ur RasulAllah)** concerns the apostleship of Hazrat Mohammad (PBUH).

The four Arabic words of the first part are La which means no; ilaha meaning god; illa meaning but; and Allah. This statement is a declaration of one's belief by bearing witness that Allah is the only God. By making this declaration, one believes and affirms that none deserves worship except Allah. One must stay steadfast upon this phrase and apply it in his/her practical life in letter and spirit and never associate any partners with Allah. In this declaration, one professes belief in unity of Allah in His existence and all of His attributes. Unity in Existence; He exists as personality not philosophy; He is one in existence and He is the only existing God. The Quran states: ***"Say He is Allah the one and Only." (112:1)*** Unity in Perfection; He is perfect in life being immortal and also He is perfect in activities as He doesn't grow tired nor does He sleep as stated in (2:255): ***"No Slumber can seize Him nor sleep.'*** Unity in Singularity; He is absolutely single

and He has no associate; partners,parents or children. He doesn't need partners or associates due to His perfection. His singularity is highlighted in SurahAnam, it states: ***"How can He hasa son whenHe has noconsort' (6:101).*** Unity in Comparison; He can't be compared as He is the one of His kind and beyond our perception. The Quran states:-***"There is none like unto Him." (112:4) Al-Ikhlas*** Unity in Lordship; He is the Designer, Creator, Controller and Sustainer. His Lordship is highlighted in the following verses: ***"I seek refuge with the Lord of the Dawn" (113:1) Al-Falaq*** and ***"I seek refuge with the Lord of mankind." (114:1) AI-Nas*** Unity in worshipping; As He is our Designer, Creator and Sustainer, He alone deserves to bepraised and worshipped as stated: ***"You do we worship and Your aid we seek." (1:5) Al-Fatiha.*** He is free of any hint of plurality. The concept of tawhid has been summed up in**"Surah Ikhlas"** of the Holy Quran, which says: ***"Say He is Allah, The One and Only Allah, the eternal, the absolute." [112: 1 – 2]*** Allah is All knowing, All wise. He is always and will be. He has no beginning and no end. He is the first and the last. The Quran says: ***"He is the first, He is the last; He is the manifest; He is the hidden."[57: 3]*** Had there been more than one creator and controller, there would have been chaos and confusion as the Quran says: ***"If there were in the Heavens and the Earth other gods beside Allah, there would have been confusion in both". [21: 22]*** Unity in Attributes; His attributes are exclusive to Him and cannot be possessed by anyone else. The one who associates partners with Allah in His existence or attributes is not a true Muslim and istermed as Mushrik. Mushrik is the one who practices Shirk i.e. to associate partners with Allah in His existence or in any of His attributes. The Quran while mentioning about the unity of Allah warns that any kind or degree of associating partners with Allah is the most condemned and the unpardonable Sin. In Surah Nisa such warning is mentioned in the following words: ***'Allah forgives, not that partners should be set up with Him, but He forgives anything else to whom He pleases; to set up partners with Allah is to devise a sin most heinous indeed." (4:48) Al-Nisa*** Thus, believing in unity of Allah completely without any mixing of disbelief or associating partners is what Muslims are required to perform as their first basic duty in Islam.

The second part of Shahadah has three words: Mohammad; Rasul meaning messenger; and Allah. It is interlinked with the first part of Shahadah since it was through the Holy Messenger Mohammad (PBUH) that unity of Allah reached mankind in its perfect form. In this part one declares and bears witness that Mohammad (PBUH) is the Messenger of Allah. Firstly, in this we need to believe in Mohammad (PBUH) as the apostleof Allah and accepthis message. This means we must understand that like all other chosen people Mohammad (PBUH) was also specially selected by Allah as His apostle. Secondly, he also received the Divine message through the arch Angel Gabriel. This Divine Message is the Holy Quran

which is the final and complete book. Unlike all the other books and messages brought by the messengers preceding Mohammad (PBUH), his book is neither confined to any community/nation nor can it be alteredor corrupted. Rather, it is a universal book and for the whole mankind, it is in the same state as it was revealed and would remain like that. The Quran states: ***"We have, indeed, sent down this message and We will guard it (front corruption)."*** Thirdly, in this we need to believe that he is the servant of Allah. This means that Mohammad (PBUH) performed the duty given to him of preaching the word of Allah and telling his people about the Unity of Allah. Fourthly, in the second part of Shahadah we also believe in the need to be obedient towards him. The Quran also states: ***"And obey Allah and obey the Messenger". (64:12) Al-Taghabun.*** This means that whatever he said is from Allah has to be accepted. The matters he (PBUH) liked and promoted can be followed by believers and the matters he disliked and forbade can never be practiced by believers. When we obey the Messenger of Allah, we are, in fact, obeying Allah Almighty as the Holy Quran states: ***"He who obeys the Messenger, Obeys Allah...." (4:80) Al-Nisa.*** Lastly, in this we also believe that he is the last messenger of Allah. This means that after Mohammad (PBUH) no messenger of Allah will ever come. He is the Imam (head) of all Prophets and is the last in the chain of 124,000 apostles of Allah. The Quran states: ***"Mohammad... is the Messenger of Allah and the Seal of Prophets..." (33:40) Al-Ahzab*** Another aspect of him being the seal is that the message he brought was complete and after the completion of message there is no need of any apostle of Allah to come to mankind since the duty of preaching the message of Allah has been fulfilled.***"Today I have perfected for you your religion, accomplished My favors upon you and chosen Islam as your religion…"*** In a nutshell, we must acknowledge that the Prophet Muhammad (saw) is the model for every Muslim and he is the link between the Creator and the creations through which we know what are the Commandments of Allah, what pleases Him and what invites His wrath.

PRAYERS

1 J2020/22/Q5/A

How do Muslims prepare themselves for Friday (Jum'a) prayers and what are the special features of this prayer? [10]

Friday congregational prayer is obligatory on men only in place of Zuhr (noon) prayer on Fridays. Some people are exempted from Friday congregational prayer. They are woman, child, slave, sick or a mad man. The list of exempted is mentioned in the following Hadith of Holy Prophet (PBUH) in which he said: ***"Friday prayer is binding and obligatory upon every Muslim except upon four (persons), a bonded slave, a woman, a child or a sick man" (Abu Daud)*** The units of Friday prayer are different from daily Zuhr prayer. Two units of Fardh are performed in place of 4 units of Fardh in Zuhr. Also, 4 units of Sunnah are separately added besides 4 and 2 units Sunnah prayer. The time of Friday prayer is as same as Zuhr prayer, the only difference is the day in which they are performed.

The Friday prayer cannot be performed alone/ without congregation. In case of missing the congregation of this prayer it can't be compensated as Qaza. Since, it is performed in place of Zuhr prayer on Fridays, on missing the Friday congregational prayer, routine Zuhr prayer is offered. On Friday's, Muslims try to take bath and to put on fresh clothes. Taking bath and putting fresh clothes especially wearing white are Sunnah of Prophet (PBUH). Other Sunnah include using Miswak, wearing fragrance, cutting nails and hair and reaching mosque as earlier as possible. Allah's Apostle (p.b.u.h) said, ***"Anyone of you attending the Friday (prayers) should take a bath."*** All Muslim men in community gather for this prayer immediately, afternoon at Jami Mosque. Jami Mosques are those where Friday prayers and sermons are delivered every week. They give priority to offer Friday prayers at the mosque in their neighbourhood but if they do not have Jami Mosque nearby they go to any other Jami Mosque to offer Friday congregational prayer. There are two Adhans, (call of prayer) for the congregational prayer. Since Hazrat, Uthman (RZ)'s caliphate two Adhans are delivered for Friday congregational prayer. In his rule Muslims reached to the consensus to proclaim two Adhans for Friday prayers. After the first Adhan, believers must get ready for the congregational prayer and should stop their worldly activities like studying or working. The Quran states: ***"O you who believe when the call is proclaimed to the prayer on Friday, haste earnestly to the Remembrance of Allah and leave off Business: that is the best for you if you but knew" (62:9) Al-Jumma.*** Second Adhan is proclaimed before the Sermons. In between the two Adhans Muslims Offer 4 units of Sunnah prayer individually.

After this, the Imam (prayer leader) preaches a sermon which is Compulsory to attend.

He delivers two sermons in Arabic language. After the first sermon, the Imam gives a brief pause and sits on Min'bar (pulpit). It is reported that saying invocation during the pause between two sermons is one of the most opportune moments for the acceptance of prayer. After a pause the imam preaches the 2nd sermon. These sermons always consist of advices based on Quran and Hadith about Muslims lifestyle. The sermons include the praises of Allah and His Messenger and the teachings from Quran and Hadith/Sunnah. The Imam may also include any point of socio-political importance that he feels is important to mention to Muslims along with crucial pieces of advice from Quran and Hadith. Muslims shouldn't speak or use mobile during the sermons; they must listen attentively. Instructions are mentioned in many, traditions of Prophet (PBUH) regarding the ethics of attending sermons. It is reported that keeping quiet is better than speaking for any cause during thesermons. So, Muslims should listen to the sermons carefully and they should focus on the guidelines from Quran and Hadith conveyed during the sermons.

After the sermon the Imam calls upon the Muslims to get prepared for congregational prayer. The Imam normally instructs believers to make straight lines without leaving gaps in between the rows and to stand by shoulder to shoulder. He also instructs believers about the ethics and morals of performing prayers i.e. wearing caps, raising trousers over the ankles etc. After this, the Imam leads Muslims in the congregational prayer which is offered in the same way as 2 units of regular prayers are offered. At the end of congregational prayer, the Imam says an invocation which is joined by the followers. Muslims then offer their remaining Sunnah; four and two units individually.

2 N2019/22/Q4/A

Write about the following: • the conditions that should be met before Muslims start prayer (salat), and • the importance of prayer (salat) in the life of Muslims· [10]

Before starting prayers a Muslim has to fulfill certain conditions e.g. intention; time; purity; sattar, and qibla. Before prayer is performed, the intention to do so should be firmly placed in the mind. It may also be expressed with the tongue, to offer a particular obligatory prayer at a prescribed time, for the Sunnat and Nafil prayers. If one prays prayer without intention of pleasing

Allah (swt). He will not accept the prayer. The Prophet (saw) reported to have said: ***"Deeds are according to their intentions and each man will get what he intends."*** The expression of one's intentions aloud and according to certain formulas is not necessary. The body has to be cleaned of all sorts of impurities (Minor and Major both) as Quran says, ***"And Allah loves those who keep themselves clean and pure"*** One should be in a state of purity achieved through one of the following means: **wudhu** (Ablution), **ghusl** (Bath) or **tayammum** (Dry Ablution). This state of purity remains pure unless broken by one of the following factors: excretion, urination, breaking wind, sleeping in the lying position, ejaculation of semen or sexual intercourse. Quran says, ***"O believers! When you stand to pray, wash your faces and your hands upto the elbows. Wipe your heads (with water), and (wash) your feet up to the ankles." [5: 6]*** All the garments including even the cap, socks, gloves, etc. that one wearing or having one's body must be clean and pure beyond any shadow of a doubt. As the Quran says: ***"And purify your garments."*** The area on which one intends to perform prayer and where one's knees, hands and forehead would rest in, must be free from impurities, whether it is a piece of plain ground or floor, or a mat, etc. but one should also avoid standing for the prayer at a place which is stinking filth and dirt around it. The Satr of both the male and female must be properly covered prior to performing prayer. The boundaries of the **'Satr'** for a man are from his naval to his knees (including both of them). Hazrat Abdullah bin Buraydah (RA) reported his father saying, ***"The Prophet (saw) forbade us from praying in pants' without wearing a coat (over it)"*** For woman, the **'Satr'** includes all of her body except for her face, hands up to the wrists and tops of her feet. Hazrat Ayesha (RA) also quoted the Prophet (saw) as saying, ***"Allah does not accept the prayer of a woman who has reached puberty unless she wears a khimar (headscarf covering the hair, ears, nech and bosom)."*** When prayer is to performed, under normal conditions, one should determine the general direction of the Ka'abah and face it. Allah states in Quran about the facing towards Qibla, ***"So turn your face to the direction of Al-Masjid-ul-Haram." [2: 144]*** Each prayer has to be performed within the limit prescribed for it. As Allah (swt) says in the Quran, ***"Verily, the prayer is enjoined on the believers at fixed hours." [4: 103]*** If a prayer is performed before its time, it will be no prayer at all, and if it is offered after the time for it, has passed, it will have to be offered as a missed (Qaza) Prayer. Therefore, the beginning time

for the intended prayer is supposed to have started before the prayer can be performed. Moreover, there are three spans during which a believer is not allowed to perform prayer, i.e. the sunrise, the mid noon and the sunset.

Quran at various Occasions mentions the topic of prayer. For around seventy times, Allan orders believers in Quran to offer prayers. Some of the verses that direct to offer prayer are as follow. Firstly, Quran orders us to pray, ***"Establish prayer and pay zakat"***. Allah commands believers to pray on time as offering them on time help believers to become punctual. The Quran states ***"Verily, the prayer is enjoined on the believers at fixed hours".*** Quran also teaches that offering prayer regularly helps believers to practice moral values and to stay away from immoral practices. It is stated in Quran ***"Indeed Prayer prohibits immorality and wrongdoings."*** Quran also teaches to offer prayer in order to gain piety, spiritual uplift and righteousness. For this, Quran directs believers to protect the prayers in order to protect their faith. It is stated: ***"Guard strictly your prayer (obligatory regular prayers) especially the middle prayer and stand up with true devotion to Allah"*** The Prophet (PBUH)'s Ahadith also speak much about prayer as the foundation of Islam. The importance of prayer in Hadith can be cited from the following words of Prophet (PBUH) that he (PBUH) once said: ***"Between men and between Shirk and disbelief is the abandoning of prayers."*** He (PBUH) also said: ***"He who gives up prayer has indeed disbelieved."*** Prophet Mohammad **(**PBUH) gave so much importance to prayer that he called them the coolness of his eyes and a key to paradise. The Prophet (PBUH) said: ***"The first deed of a person to be reckoned for on the Day of Judgment will be his prayers. A person will succeed and attain his goal if his prayers are accepted. He will fail and lose badly if they are rejected".*** He (PBUH) taught that prayer gives structure to a day enabling us to remember Allah and marks the whole day with a spiritual stamp. He (PB UH) said: ***"When a Muslim offers his prayers to please Allah, his sins are shed away from him just as these leaves are falling off this tree"*** He gave Such importance to prayer that he directed believers not to miss them at any cost and if missed for any reason, he (PBUH) ordered to compensate them at soonest. He (PBUH) said: ***"If anyone forgets a prayer he should pray that prayer when he remembers it. There is no compensation except to pray the same."*** He (PBUH) taught prayers to be a mean of seeking Allah's pleasure, help and guidance. He himself used to offer prayer whenever he faced any difficulty. It is narrated by Hazrat Huzaifa (RZ): ***"whenever the Prophet (PBUH) faced any difficulty, he would at once resort to prayer".*** In conclusion, Quran and Hadith teach that prayer purifies heart of believers and gives them a chance to thank their Creator for all the blessings granted to them.

3 **J2019/21/Q4/A**

Write about the following: • The benefits of private prayer (du'a) in a Muslim's life· • The times when God is thought most likely to accept du'a· [10]

Dua means supplication, which means communicating with a deity, comes closer than invocation. It is an important part of our faith and belief. We ask from Almighty Allah for everything that we want in our life no matter its how big or small. Dua is a form of prayer and it could be made at any time anywhere there is no fixed time and place of making Dua. It is considered as a weapon with the help of which we can change our situation by asking help from Almighty Allah. Dua is essentially a submission to the Creator and a demonstration of a person's need for Allah. Allah Almighty says in the Holy Quran: ***"When my servants ask you concerning me, (tell them) I am indeed close (to them). I listen to the prayer of every suppliant when he calls on me." (Quran, 2:186).*** So with this verse, we can say that Allah Almighty listens to us when we make Dua. We should always seek help from Allah. Our beloved Prophet (SAW) said: ***"The most excellent worship is Dua." (Sahih Al-Jami)***

- Close Relation with Allah
- Form of worship
- Makes person humble (free from arrogance)
- Become close to Allah
- Prophet (SAW) said: ***"A slave becomes nearest to his Lord when he is in prostration. So increase supplications in prostrations." (Sahih Muslim).***
- We can share every secret, regret from Allah
- Allah says in Quran: ***"And your Lord says, Call on Me; I will answer your (prayer). But those who are too arrogant to worship Me will surely find themselves in Hell, in humiliation." (Quran, 40:60)***.
- Can change our destiny
- Prophet said, ***"Dua can even alter your destinies"***
- Only good is provided from Dua.
- Holy Prophet (SAW) said about it: ***"Whoever does Dua to Allah, Allah fulfills his seeking or in exchange averts misfortune until the Dua is not related to sin or breaking some relation." (Tirmidhi).***
- Mercy from Allah
- Refrains ourselves from Shirk

There are certain times dua (supplication) is more likely to be accepted by Allah (SWT) as mentioned by Prophet (SAW). Abu Hurairah (RA) narrated that Allah's Messenger (SAW) said: ***'In the last third of every night our Rabb (Cherisher and Sustainer) (Allah (SWT)) descends to the lowermost heaven and says; "Who is calling Me, so that I may answer him? Who is asking Me so that may I grant him? Who is seeking forgiveness from Me so that I may forgive him?."' [Sahih al-Bukhari, Hadith Qudsi]*** Between Adhan and Iqamah. Anas (RA) narrated that Allah's Messenger (SAW) said: ***'A supplication made between the Adhan and Iqama is not rejected.'*** An Hour On Friday Narrated Abu Hurairah (RA): ***Allah's Messenger (SAW) talked about Friday and said: 'There is an hour on Friday and if a Muslim gets it while offering Salat (prayer) and asks something from Allah (SWT), then Allah (SWT) will definitely meet his demand.'*** While Prostrating Abu Hurairah (RA) narrated that Allah's Messenger (SAW), said: ***'The nearest a slave can be to his Lord is when he is prostrating, so invoke (supplicate) Allah (SWT) much in it.*** At the Adhan and rain ***'Seek the response to your du'as when the armies meet, and the prayer is called, and when rain falls'*** The Traveler, The Parents and During Fast The Messenger of Allah (SAW) said***; Three supplications will not be rejected (by Allah (SWT)), the supplication of the parent for his child, the supplication of the one who is fasting, and the supplication of the traveler.*** Dua on the Day of Arafat. The Messenger of Allah (SAW) said: ***'The best supplication is the supplication on the day of Arafat'.*** While visiting the sick, and dua made by the sick. Umme Salamah narrated that the Prophet (SAW) said: ***'When you visit the sick, or the dead then say good, because the angels say 'Ameen' to whatever you say'***

4 N2017/22/Q5/A

Prayers (salat), whether obligatory or voluntary, require preparation. Write an account of how a Muslim prepares for it? [10]

Islam attaches a lot of importance with purification. Allah says, ***"And Allah love those who keep themselves clean and pure." [9: 108]*** Allah does not accept the prayers if any kind of impurity is present in the body, clothes or on the place where he offers prayers. To have cleanliness of the body one can have a full body wash or parts wash. The full body wash is called Ghusl (Bath), and

washing of few parts is called Wudhu (Ablution). In unusual circumstances their alternative is Tayammum (Dry Ablution). Wudhu (ablution) essential for prayer. One cannot say prayer without making Wudhu. It is made to remove minor impurities which cause due to different reasons like natural discharges, flow of blood or pus and the like from any part of the body, full mouth vomiting, falling asleep etc. In order to make Wudhu (ablution) following are the steps taken. First, Niyah (intention) is made then hands are to be washed up to the wrists. Next, water is put into the mouth and is rinsed thoroughly three times. After this, water is sniffed into the nostrils three times. After the nose, face is washed for three times. Then arms are washed from wrist to elbow three times. Then the wet palms are moved over head, starting from the top of forehead to the back and passed over the back of the head to the neck. Finally both feet are washed to the ankles. The Holy Quran says: ***"O you who believe! When you prepare for prayer wash your faces and hands to the elbows; rub your head; and wash your feet to the ankles." [5: 6]*** Ghusl means to wash or the act of washing the whole body. It is performed to get purified from the major impurities. The major impurities happen due to different reasons like marital relation, wet dreams, menstruation or the period of child birth etc. First step is to make Niyah (Intention). Then one should wash both hands up to the wrists. After this one has to make sure that there aren't any impurities left on the body. Wudhu (Ablution) can also be made after this. The entire Wudhu is Sunnah except the gargling and sniffing water into nostrils. These two steps are the obligations for Ghusl. One needs to gargle three times followed by putting water into nostrils three times. Thereafter the whole body wash has to be taken. In this entire process intention, gargling, sniffing and pouring water are the obligatory steps. Missing any one of these steps would leave Ghusl void. Tayammum (dry ablution) is the alternative of ghusl or wudhu. It is performed to have purity under different conditions. When one is sick and cannot use water or sickness can be aggravated by water, when water is not available or when there is a danger that enemy might attack during ablution or taking a bath. The Holy Quran says, ***"But if you are ill, or on a journey, or one of you comes from relieving himself, or you touched women, and you do not find water, then go to the clean soil and rub your face and hands (therewith). Lo, Allah is Ever Oft Pardoning, Oft forgiving." [4: 43]*** Following steps are followed. Recite Tasmiya followed by the intention. Both hands are placed lightly on clean and pure earth or sand, dry stone, earthen pot or any object having dust on it. The excessive

dust is blown off from the hands and then the face is wiped by them once in the same way as performed in Wudhu (ablution). Repeating the placing hands on sand and blowing the sand off the hands, right arm up to elbow is wiped out with left hand followed by the left arm wiping up to the elbow with the right hand. All the garments including even the cap, socks, gloves, etc. that one wearing or having one's body must be clean and pure beyond any shadow of a doubt. As the Quran says: ***"And purify your garments."*** The area on which one intends to perform prayer and where one's knees, hands and forehead would rest in, must be free from impurities, whether it is a piece of plain ground or floor, or a mat, etc. but one should also avoid standing for the prayer at a place which is stinking filth and dirt around it.

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When prayer is performed, under normal conditions, one should determine the general direction of the Ka'abah and face it. Allah states in Quran about the facing towards Qibla, ***"So turn your face to the direction of Al-Masjid-ul-Haram." [2: 144]*** Before prayer is performed, the intention to do so should be firmly placed in the mind. It may also be expressed with the tongue, to offer a particular obligatory prayer at a prescribed time, for the Sunnat and Nafil prayers. If one prays prayer without intention of pleasing Allah

(swt). He will not accept the prayer. The Prophet (saw) reported to have said: ***"Deeds are according to their intentions and each man will get what he intends."*** The expression of one's intentions aloud and according to certain formulas is not necessary.

5 J2017/22/Q5/A

Write about the preparations made for the two 'Id prayers and say how the prayers are performed. [10]

The prayers of the two 'Ids were made compulsory in the first year after migration. It is a sunna mu'kkadah as the Prophet (pbuh) always performed these prayers and ordered the men and women to go out and attend them. Muslims around the world celebrate two festivals (Eid) in a year. The two festivals are Eid ul Fitr and Eid ul Azha, which signify happiness and celebration for believers all around the world. Eid ul Fitr is celebrated on 1st Shawwal, the 10th month of Islamic calendar. Eid ul Azha is celebrated by those Muslims who do not perform major pilgrimage (Hajj). This Eid is celebrated on 10th of Dhil'hajj, the 12th month of Islamic calendar.

On both these blessed occasions, special prayers are offered in congregation. Eid Congregational prayers are compulsory on every sane adult Muslim. Like Friday prayers women, sick, slaves and children are exempted from this prayer. This prayer which is performed twice in a year is identical in method in both the occasions. The timings of prayer in both occasions are also the same. As soon as the sun has completely risen the time for Eid prayers begins. Eid congregational prayers cannot be offered alone. Unlike Friday prayers, if the congregation of Eid prayers is missed it can't be compensated. For Eid Prayers, Muslims try to take bath and to use Miswak and fragrance. Following the Prophet Mohammad (PBUH)'s footsteps, Muslims have a full body wash in the morning. As Eid is a day to celebrate, the believers wear new clothes to express their feelings of happiness and wear perfumes to spread happiness. They also cut their nails and hair on Eid ul Fitr. They abstain from cutting their nails and hair, for Eid ul Azha, from 1st of Dhil Hajj till the sacrifice of animal on 10th Dhil Hajj. This is as per the guidelines of Prophet (PBUH) so that Muslims can relate themselves with the pilgrims of Makkah and can earn more blessings. Muslims try to gather in nearby mosques or vast open spaces reserved for the purpose. According to the practice of Prophet (PBUH), Eid prayers are conducted in open grounds under the open

sky. These places are called Eid Gah which are particularly reserved for Eid prayers. Before leaving Eid Gah they take a meal. On Eid ul Fitr they try to take a small meal or some sweets as it is Prophet (PBUH)'s Sunnah. However, on Eid ul Azha they try to have their meal from the flesh of sacrificial animal after they return from Eid Gah. They recite the 3rd creed / Takbir-e-Tashreeq **(Allah u Akbar Allahu Akbar La ilahaillallah WallahuAkbar Allahu Akbar Walillahil Hamd)** on their way to the mosque or Eid Gah. The imam preaches a general sermon while believers gather in places reserved for Eid prayers. This sermon deals with virtues of Ramadan, discussion on important matters related to charity (Fitra or skins or animals), recalling the incident of Hazrat Ibrahim (A.S) and Hazrat Ismail (A.S) or current issues faced by believers locally or internationally. There is no Adhan for Eid congregational prayers. Eid prayers are additional prayers other than the five daily prayers therefore they are offered without Adhan and Iqamah. At the end of general sermon the Imam calls upon believers to stand in straight lines and get ready for the congregational prayer. Muslims intend to perform this prayer with six additional Takbir'at. The intention for the prayer in these words: ***"I intend to offer two Raka'ats Wajib of Eid-ul—Fitr and Eid-ul-Adha (as the case may be) with six additional Takbirs, behind this Imam and I am facing the Holy Ka'abah."*** Six Takbir'at are additional in these prayers. Three of them are said in the first unit after the recitation of Sana, T'awuz and Tasmia. The other three are said in 2nd unit before Ruko'o. When the Imam recites Takbir e Tehrima, Allah u Akber in a loud voice, the Muqtadis also say Takbir in a low voice, and fold their hands below navel as in other prayers. Both the Imam and Mutadis now recite the Sana in a low voice. After reciting Sana, the Imam raises both the hands upto the ears and say Allah u Akber in a loud voice. The Muqtadis also raise their hands and keep them hanging by their sides. They repeat this, saying of Takbir and raising and lowering of hands and keep them hanging by their sides. After the third, Takbir, the hands are to be folded in the usual manner. The Imam now recites Tasmiyah, Surah Fatiha and some other surah. The Muqtadis should listen attentively and not recite anything. They only say **'Ameen'** in a low voice after Surah Fatiha. After this, the first Raka'at completes with Ruku and Sajda. In the second Raka'at, the Imam recites Tasmiyah, Surah Fatiha and some other Surah. The Muqtadis only listen attentively and just say Ameen after Surah Fatiha. After this Imam raises his hands and recites the Takbir in a loud voice. The Muqtadis also raise their hands and say the Takbir in a

low voice. They now bring their hands down and keep them hanging by their sides. This is repeated for two or more times. Both the Imam and the Muqtadis now say one more Takbir without raising their hands and bow down for Ruku. The second rak'at is completed with Ruku and Sajda. Then sermon is given which is compulsory to listen.

These sermons contain the teachings of Quran and sayings of Prophet (PBUH). Between the two sermons, the imam gives a pause while sitting on pulpit. This pause is reported to be one of the most opportune moments for the acceptance of prayer (Du'a). After a pause the Imam preaches the second sermon. Muslims shouldn't speak or use mobile during the sermons; they, must listen attentively. Instructions are mentioned in many traditions of Prophet (PBUH) regarding the ethics of attending sermons. It is reported that keeping quiet is better than speaking for any cause during the sermons. So, Muslims should listen to the sermons carefully and they should focus on the guidelines from Quran and Hadith conveyed during the sermons. After the sermons believers say invocation (Du'a) together by reciting A'minon the Words of Imam. Followed by the Du'a Muslims wish and greet each other for this occasion of happiness. On Eid ul Fitr Muslims visit their family and friends and exchange gifts and money. On Eid ul Azha they distribute the flesh and donate skin of the animals they sacrifice.

6 N2016/22/Q5/A

Describe the particular features of Friday congregational prayers (Jum'a) and the main features of the Friday sermon. [10]

- Same as Question 1

7 J2016/21/Q4/A

(i) Outline the main teachings in the Qur'an and Prophetic Hadiths about prayer (salat) as the foundation of Islam. (ii) Describe how Muslims prepare themselves for prayer. [10]

- Same as Question 2 (Only Paragraphing will change)

8 N2015/22/Q3/A

Describe the particular features of congregational prayers, both daily and on Fridays (Jum'a prayers). [10]

Prayers in congregation are encouraged in Islam. Muslims offer prayers singly and in congregation both. However, Quran and Hadith enjoin believers to offer prayers in congregation in mosques by highlighting their virtues. So, believers should offer them in congregation unless there is some genuine excuse like fear, sickness, hunger, weakness, disability or dangerous weather. Only Fardh prayers are offered in congregation. While believers gather in mosque or some other prayers area they offer only Fardh in congregation and the units of Sunnah, Nawafil and Wajib are offered singly. However, in Ramadhan Witr are said in congregation. The one who leads in prayer is called Imam and the one who follows the imam is called Muqtadi. The Imam should be Sane, Adult, Fit and Muslim. Also, he should be well acquainted in Quran and Hadith and to have the sufficient knowledge of purification and recitation of Quran. One person with Imam can constitute congregation even if the other person is woman or child. If there are two or more followers, they should stand behind the Imam. If there is only one follower, he should stand next to the Imam, on the right. Standing next to the Imam implies that the followers ankles should not be ahead of that of the Imam. If only one follower was praying with the Imam, an another one joins, the Imam should take a step forward and the newcomer should stand next to new follower. Alternatively, the follower may step backwards by himself or the newcomer may pull him back, both ways are permitted. The Imam should lead the followers. If the Imam is male then he should lead standing in front whether the followers are male, female and children or male only. But if women form a congregation, then the woman who leads stands in the middle if they are in odd numbers. If number of women is even then more women will be on the right hand side. Before the congregation starts rows are straightened. When the time for congregation approaches, the Caller (Muezzin) should recite the Iqamah and the followers should get up and make proper rows behind the Imam. The Imam must advise the followers to maintain proper and straight rows. The Prophet (PBUH) said ***"O Servants of Allah! Straighten your Saffs (rows) or Allah will cause division in your hearts." (Muslim).*** If the followers keep their heels in line other, the row will be set straight. The followers should stand shoulder to shoulder leaving no gaps. The gaps in rows must also be filled. It is undesirable (Makrooh) to stand in the back rows if there is space available in the front rows. Therefore if one sees that there is space in the front rows should join the front rows. The Prophet (PBUH) said ***"If people knew what is the reward for the Adhan and the first row, everyone would crave for it to the extent that they would draw lots for u."*** The intention should be made to offer prayers. It is obligatory for the

follower to have the intention in his heart, that he is offering Prayer in the leadership of the particular Imam. The method of prayer is identical to regular prayer. It starts with Takibr-e-Tahrima followed by Qiyam, Qirat, Rukoo, Qauma, Sujood, Jalsa, Qada and Salam. The follower must remain behind the Imam in all positions. All that is obligatory in prayer must be carried out in the leadership of the Imam. If a follower performs an obligatory act and finishes it before the Imam has started it and does not offer it again with or after the Imam, it will render the Prayer void. The followers should listen and remain silent. When the Imam begins by saying Takbir-e-Tahrima the followers should also say it, then the Imam quietly recites Sana, Tawuz and Tasmia whereas the followers recite Sana only. The Qirat i.e. the recitation of Surah Fatiha and other Surahs are done solely by the Imam where the followers listen/stand quietly in that duration. The Prophet (PBUH) said: ***"When you begin your congregational prayers, straighten your rows. Thereafter when the Imam says the Takbir you must also say the Takbir. However, when he begins the recital of the Qur'an, you must remain silent. And when he recites walad daalleen then you should say Aameen."*** Other than Tawuz Tasmia, Tasmeeh and Qirat the followers recite everything quietly following the imam. This includes Tasbeehat-e-Rukoo, Tamheed, Tasbeehat-e- Sajda, Attahiyaat, Tashhud, Durud, supplication and all Takbeerat.

About the Friday congregational prayers, Quran states ***"When the call for Friday prayer is made hasten earnestly to the remembrance of Allah and leave business".*** All Muslims living in one area gather in big Masjid and in some communities women also join. Purification before this prayer is highly recommended and Muslim men and women tend to take a bath and put on fresh clothes before this prayer. It is not offered individually or at home and it cannot be delayed or done as Qaza. It is obligatory on all adult males, residents, healthy and of sound mind. At the time of Zuhr prayer, first Azan is called then Muslims come to the Masjid where a speech is given in the local language, which consists of advice based on Quran and Hadith living a righteous life. Then the second Azan is called after that the sermon is given in the Arabic language, which is the Sunnah of the Holy Prophet .This is divided into two parts with a short pause in between, first part discuss about duties and responsibilities of the Muslims. Second part discuss about life of Holy Prophet, his companions and the 4 pious Caliphs. Hadith strongly emphasizes to listen to the Arabic sermon, as says ***"If you say to your companion when the imam is preaching on Friday, 'Be quiet and listen, you have engaged in idle talk."*** Then all the Muslims stand behind Imam in rows, Iqamat is called intention is made for the two Rakat Juma and the prayer is started, Qirat is audibly done. Those people who are exempted from this prayer are women, children, slaves, travelers and sick. Holy Prophet says ***"Juma is a duty on every Muslim in the community, except for slave, or a woman or a child or a person who is ill"*** In end Imam prays for the welfare of the community

9 J2015/21/Q3/A

Give an account of the conditions required for ablution (wudu) and the method of performing it. [10]

Islam attaches a lot of importance with purification. Allah says, ***"And Allah love those who keep themselves clean and pure." [9: 108]*** Wudhu (ablution) is also essential for prayer. One cannot say prayer without making Wudhu. It is made to remove minor impurities which cause due to different reasons like natural discharges, flow of blood or pus and the like from any part of the body, full mouth vomiting, falling asleep etc.

Intention should be made before making Wudu. Entire wudu should be in a continuous process without a break, no part should be allowed to dry before the other is washed. It should be done in the prescribed order. Washing should start from the right side then left. No part should remain dry after completion of wudu. It is recommended to brush ones teeth or use miswak before or after wudu.

In order to make Wudhu (ablution) following are the steps taken. First, Niyah (intention) is made reciting Tasmiya i.e. Bismillahir Rahmanir Rahim. Then hands are to be washed up to the wrists. Next, a handful of water is put into the mouth and is rinsed thoroughly three times. After this, water is sniffed into the nostrils three times and then the tip of nose is washed three times. After the nose, face is washed for three times from right ear to left ear & then from forehead to chin. Then arms are washed in a mariner that first the right arm is washed followed by the left arm thoroughly from wrist to elbow three times. Then the wet palms are moved over head, starting from the top of forehead to the back and passed over the back of the head to the neck. Next, wet fingers are rubbed into the grooves of both ears and holes and also pass the wet thumbs pass behind the ears and the back of wet hands over the nape. Finally both feet are washed to the ankles starting from the right and making sure that water has reached between the toes and all other parts of the feet. The Holy Quran says: ***"O you who believe! When you prepare for prayer wash your faces and hands to the elbows; rub your head; and wash your feet to the ankles." [5: 6]*** Hazrat Anas (RA) narrated: ***"I saw the Prophet (saw) performing (wudhu). He washed his hands three times."***

Following things written below cancels the Wudhu. Excretion from both Private Parts; These include urine, feces, breaking wind, worms, stones, etc. As Quran says: ***"…. Or any of you comes from answering the call of nature (it is necessary to make wudhu". [5: 6]***. Vomiting a Mouthful; Vomiting a mouthful cancels wudhu, but if it is less than a mouthful it does not affect wudhu. Hazrat Aisha (RA) said: ***"Whoever vomits, should repeat his***

wudhu".(Ibn e Maja). Falling Asleep; It is also necessary to perform ablution for a person, who falls asleep lying on his back or any other thing, while falling asleep in standing, sitting or prostrating state does cancel in wudhu. Laughing out Loud in Prayer; The Prophet (saw) said to person who laughed out loud while praying, "***Repeat your wudhu"***. But a quiet smile in prayer does not affect prayer and wudhu. Loss of Consciousness; Losing consciousness, regardless of whether it is due to fainting, intoxication or mental illness cancels the wudhu. Bleeding; Hazrat Zaid Bin Sabit (RA) narrated that the Prophet (saw) said: ***"wudhu becomes invalid only by blood that flows from its source."***

10 N2014/21/Q4/A

The Prophet said, 'Between a person and disbelief is discarding prayer.' What benefits do Muslims find in regular prayer (salat)? [10]

The five daily prayers being one of the obligations for Muslims not only bring Allah's blessing for a man but they bring many other benefits too. They fulfil one's obligation. The Quran orders believers to offer prayers at 70 different places. In Surah Baqarah it states: ***"Establish regular prayer and give poor tax..." (2:43).*** They help to become punctual. The five daily prayers are obligatory to offer on time prescribed in Quran and Hadith. The Quran states: ***"Verily, the prayer is enjoined on the believers at fixedhours" (4:103) Al-Nisa.*** They wash sins of believers. Once during the autumn season Prophet (PBUH) said to Hazrat Abu Zar (RZ): ***"When a Muslim offers his prayers to please Allah, his sins are shed away from him just as these leaves are falling off this tree".*** They are also helpful for believers to be neat and clean externally. As purification of clothes, place and body are mandatory requirements for prayers, therefore believers try to wear clean and pure clothes and they stay away from such places which cause any sort of impurity on their clothes or body. The Prophet (PBUH) said: ***"The likeness of 5 times daily prayers is as the likeness of a deep river running in front of the door of a person who bathes therein 5 times a day".*** They also help believers to be physically fit. Physically, a Muslim while offering prayers stimulates his joints and muscles in a way that it results in a positive outcome for his body. The five daily prayers abstain believers from shameful deeds as well as they act as sustenance for the soul. Muslims try to guard their modesty as prayers inculcate a feeling of shamefulness which helps them in refraining from minor and major sins. They also play a vital role to become decent and humble. The postures of prayers especially prostrations (Ruku and Sujood) remind Muslims that they have no power of their own in front of Allah's will and decisions. They realize they are the Servants of Allah which forces them to be humble and modest. Thus, prayers strongly help believers to abstain from

pride & to adopt humility. The performance of prayers helps a believer to be: closer to Allah. Whenever one is in need of mental; emotional or any other support, he can seek help from Allah through the medium of prayers. It is narrated by Hazrat Huzaifa (RZ): ***"Whenever the Prophet (PBUH) faced any difficulty, he would at once resort to prayer".*** They will be one's best resort on the Day of Judgement and will be handy to attain Paradise. Allah has made a promise to the believers to bless them with Paradise if they offer prayers regularly. ***"Allah has said, '(O, Muhammad!) I have ordained 5 times daily prayers for your followers. I have made a covenant with Myself that whoever is regular in performing his prayers at its fixed hour, he shall be admitted into Paradise. Those of your followers, who do not guard their prayers, are not included in this covenant."*** Prayer is the best way to achieve spiritual satisfaction. The Holy prophet (saw) said: ***"Prayer has been made the coolness of eyes."*** A person gets satisfaction and peace of mind out of praying, as he has fulfilled an obligation. The Holy Quran says, ***"Verily, in the remembrance of Allah do hearts find rest." [13: 28]*** Prayers brings a great change in our life as it makes us a pious person. The Holy Quran says: ***"Verily, the prayer prevents from shameful and evil deeds." [29: 45]***

Congregational prayers bring the community closer and together. They help Muslims to recall the Islamic concept of equality. During the congregational prayers, rich and poor, black and white, masters and slaves all stand together in same row shoulder to shoulder before one common God. This brings sense of equality among the believers that they all have been given similar obligations to please Allah in order to earn success of both worlds. When they stand together in front of one God attempting to please Him in a uniform way, this reminds them of their similarities that they all are the servants of Allah who are dependent on Him alone and who desire to earn His pleasure by praising and worshipping Him alone. They make it easy for Muslims to share news, joy, and grief. After congregational prayers believers greet and see each other. This brings opportunities for Muslims to know each other, to become friends and also to understand the circumstances of their lives. Muslims remain concerned for the welfare of their friends and they feel motivated to solve their problems mutually. On becoming attached and concerned for each other, Muslims always remain there for their brothers/friends at the time of Joy or grievance. They celebrate together in festivals like Eid and Nikah reception. They also remain there for each other at difficult times. They pray on the dead of their brothers/friends, seek forgiveness for them and also console them. Thus, the five daily Prayers in congregation also promotes a sense of unity and brotherhood among Muslims.

11 J2013/42/Q4/A

Describe how and why Muslims celebrate Eid al-Fitr and Eid al-Adha. [10]

- Same as Question 5 but Try to attempt this question with different pattern.

12 N2012/22/Q5/A

What is the purpose of prayers in congregation? [10]

Muslims offer prayers both individually i.e. praying alone and communally i.e. praying with other members of community in congregation. Muslims offer prayer in congregation for various reasons. By offering prayers in congregation they want to act upon the Divine orders. Allah Himself orders believers to offer prayers with others. It is stated in Quran: ***"Establish regular prayer and give poor tax and bow down your heads with those who bow down" (2:43) Al-Baqarah.*** Surah Fatiha also highlights the idea of praying together. As we see in the translation of Surah Al-Fatiha, we speak as a community not as an individual; ***"You do we worship and Your aid we seek. Shoe us the straightway" (1:5-6).*** Therefore, to exhibit the true meaning of Al-Fatiha it is essential to offer prayer in congregation. Moreover, the prayer becomes more powerful in congregation.

The prayers in congregation are highly rewarding and beneficial for Muslim Individuals. Congregational prayers are superior than offering prayer alone. Not only Quran declares congregational prayer as superior, the Prophet (PBUH) also declared its superiority by highlighting the virtues of congregational prayer. It is reported that the Prophet (PBUH) once Said: ***"The prayer in congregation is twenty-seven times superior to the prayer offered by a person alone". (Bukhari).*** Other than this, more virtues are highlighted in Ahadith related to congregational prayer. One such is to offer prayers in the first row during congregation. The one who offers prayers in the first row in congregation gains most of the rewards and blessings. The Prophet (PBUH) said: ***"If you were to know the reward in performing the prayer in the first row, you would fight amongst yourselves to stand in the first row."*** The five daily prayers in congregation make the rest of the days' time as valuable as worshipping. In this connection the Prophet (PBUH) said ***"He, who attended the congregation for Isha prayer, he received the reward of half the nights warship and he who attended both Isha and Fair prayer with the congregation he received the reward of the whole nights worship."*** The offering of prayers in congregation helps Muslims to avoid incurring the hatred of Prophet (PBUH). Prophet (PBUH) stressed much on believing men to offer their obligatory prayers together. This is evident from the following words he (PBUH) remarked for the necessity of

prayers in congregation. Once he (PBUH) said: ***"I intend to tell the Muezzin (person who calls the Azaan) to call out the Takbir and ask someone to lead the prayer and I myself set the house of that person on fire who did not attended the congregational prayer."*** The congregational prayers are also essential to get rid of Nifaaq (hypocrisy) and the hell fire. The Prophet (PBUH) said: ***"The believer, who offers prayer five times a day with congregation and also finds Takbir-e-Ulaa (First Takbir) for forty days consecutively for the sake of Allah, is freed from the torment of heft and hypocrisy."***

Congregational prayers bring the community closer and together. They help Muslims to recall the Islamic concept of equality. During the congregational prayers, rich and poor, black and white, masters and slaves all stand together in same row shoulder to shoulder before one common God. This brings sense of equality among the believers that they all have been given similar obligations to please Allah in order to earn success of both worlds. When they stand together in front of one God attempting to please Him in a uniform way, this reminds them of their similarities that they all are the servants of Allah who are dependent on Him alone and who desire to earn His pleasure by praising and worshipping Him alone. They make it easy for Muslims to share news, joy, and grief. After congregational prayers believers greet and see each other. This brings opportunities for Muslims to know each other, to become friends and also to understand the circumstances of their lives. Muslims remain concerned for the welfare of their friends and they feel motivated to solve their problems mutually. On becoming attached and concerned for each other, Muslims always remain there for their brothers/friends at the time of Joy or grievance. They celebrate together in festivals like Eid and Nikah reception. They also remain there for each other at difficult times. They pray on the dead of their brothers/friends, seek forgiveness for them and also console them. Thus, the five daily Prayers in congregation also promotes a sense of unity and brotherhood among Muslims.

13 **J2012/22/Q4/A**

Give a detailed account of how Muslims prepare for prayer. [10]

- Same as Question 4

14 **J2010/22/Q5/A**

What are the conditions of prayer (salat) that must be fulfilled before performing them. [10]

- Same as Question 4

15 N2009/22/Q4/A

Describe the particular features of congregational prayers on Fridays (jum'a). [10]

- Same as Question 1

FASTING

1 J2019/21/Q5/A

Describe how the fast in the month of Ramadan should be observed by Muslims? [10]

Fasting is one of the pillars of Islam. It was made obligatory in 2 AH. The Holy Quran says, ***"Fasting has been prescribed for you as it was prescribed for those before you so that you may learn self-restraint." [2: 183]*** Quran says, ***"Islam is based on five things: declaring that there is no god but Allah and that Mohammad is the messenger of Allah, the establishment of Salah, the payment of Zakat, the Hajj and Saum in the month of Ramadan." (Bukhari)*** Allah's Apostle said, ***"When the month of Ramadan starts, the gates of the heavens are opened and the gates of Hell are closed and the devils are chained."***

Fasts are started when the new moon of the month of Ramadan is sighted and stopped when the new moon of the month of Shawwal is seen. Therefore, all adult and sane Muslims must fast from dawn to sunset every day in the ninth month of Islamic calendar i.e. Ramadan. Few Muslims are exempted from fasting. They are pregnant women or mothers of new born babies, the travelers, the old and diseased, slaves or people in danger and children. Other than these every fit and healthy believer is supposed to fast for the whole month in the following manner. Muslims have a breakfast, the Sehri (morning meal), before dawn. It is taken because it is the Sunnah of Prophet (PBUH). The Holy Prophet (PBUH) said: ***"Take meals a little before dawn, because there is a blessing in taking meals at that time".*** Muslims then state the formal intention to fast. The intention (Niyyah) is mandatory for keeping fast. Though uttering words is not necessary for it still many Muslims intend it formally by uttering these words: ***"I intend to keep fast for the following day of Ramadan".*** Muslims then offer their mandatory prayer of Fajar. Muslims throughout the day abstain from food and drink i.e. called Imsak. Keeping fast means to stop eating and drinking from dawn till sunset therefore, during these hours any food or drink should not cross the throat by either internal or external means. The Quran states this in Surah Baqarah: ***"Allah has ordained for you eating and drinking until the whiteness of the day becomes distinct from the blackness of night at dawn." [2: 187]*** Any food which crosses the throat by means of eating, drinking or vomiting makes the fast void. The void fasts are then compensated by offering Qaza or Kaffara. Qaza is offered when fast is made void accidentally or due to some genuine reason. It is compensated by keeping one fast in return. Whereas

Kaffara is offered when fast is nullified intentionally. During the day hours, Muslims also abstain from smoking, sexual intercourse, medicines etc. While fasting, smoking and marital relations also make the fast void. Moreover, medicines which are swallowed do the same. Injections which are taken directly into the stomach or brain are also forbidden as they nullify fast especially the nutritional injections. But injections on the muscle are allowed in fasting similarly, using eye/ear drops wouldn't affect the fast as long as they don't reach ones throat. Jurists have allowed diabetic patients to use Insulin during fast in order to keep a check and control on diabetes. Asthma patient are disallowed to use pumps (Asthma inhalers) as they release liquid that nullifies fast. Muslims also abstain from evil and forbidden acts. In the entire day Muslims try to remember and invoke Allah and to recite Quran as much as possible. The Prophet (saw) said: ***"Whoever does not give up lying and acting on lies during fasting, then Allah (swt) has no need of him giving up food and drink." (Bukhari)*** During the day hours Muslims should live their lives as normal making no concessions to the lack of food. They shouldn't oversleep while fasting and should stick to their regular routine Work. They should not complain about hunger and thirst during fast. Also, imagining, discussing and unnecessarily staring at food are not liked. Muslims then offer Zuhr prayer which they offer in congregation or alone. Around ninety minutes prior to the end of fasting, Muslims offer Asar prayer. After Asar many Muslims try to remember Allah as much as possible and conclude their fast with the praises to Allah. They do this by reciting Tasbih'at murmuring creeds and by reciting Quran in mosques or at home. Muslims break their fast at sunset. After the setting of the sun the fast is broken by reciting the following prayer mentioned in Tarmidhi: ***"O Allah! I fasted for you and I now break the fast for you".*** Muslims then have their evening Meal, Iftari. Muslims try to have this meal right with the call of Maghrib prayer because Prophet Mohammad (PBUH) expressed his pleasure for those people who quickly break their fast. Holy Prophet (saw) said, ***"Allah said: The dearest of My Servants, in My sight are quickest breaking of the fast."*** Muslims often begin this meal by having dates in odd numbers which is the Sunnah of Prophet (PBUH) or by having water. Prophet (saw) said: ***"When one of you breaks his fast, he should do so with dates, for they provide blessing. But if one cannot get any, he should break his fast with water, for it is purifying."(Tirmizi)*** Moreover, the meal is taken with as many people as possible to earn the high rewards and virtues of offering Iftari to those who observed fast. They then perform their mandatory prayer of Maghrib. Muslims try to be present at recitations of the Quran, Tarawih prayers, in the evening. This additional prayer which is of 20 units is offered in Ramadan after Isha prayer and before Witr. This is a Sunnah prayer in which efforts are made to recite as much of the Quran as possible. In many mosques, the whole Quran is recited in Tarawih prayers. This prayer is generally

performed in congregation but those who cannot join congregation especially women offer Tarawih at home individually.

Some Muslims withdraw to mosques for the last ten days of Ramadan. Aitikaf is offered by withdrawing to the mosques. Aitikaf is offered in order to search the night of power in the last ten nights of Ramadan. The Prophet (PBUH) Himself used to confine himself to the mosque in the last ten days of Ramadan, and would say ***"Seek the Laylat ul Qadr (The night of power) in the last ten days of Ramadan".*** For Aitikaf, Muslim women withdraw to the certain part of their dwelling to perform it. Those who do not offer Aitikaf, spend these nights and search the night of power from 21st,23rd,25th, 27th, and 29thnight of Ramadan by attending to mosques or by offering acts of worships at their homes. By the end of Ramadan Muslims give a charity called Zakat Al-Fitr. At the end of Ramadan Muslims celebrate Eid. After sighting of the moon which confirms the next month i.e. Shawwal they celebrate a festival, Eid ul Fitr on 1stof Shawwal, the 10th month of Islamic Calendar. It is a day of thanksgiving and happiness and one of the great occasions for the Muslims community. Muslims offer special prayers in congregation and thank Allah for His blessing and Mercy.

2 **J2019/21/Q5/A**

Describe how Muslims observe the fast of Ramadan and how this month should be spent· [10]

- Same as Question 1

3 **J2018/21/Q5/A**

Write about the moral, social and economic benefits of a Muslim fasting. [10]

Fasting is one of the pillars of Islam. It was made obligatory in 2 AH. The Holy Quran says, ***"Fasting has been prescribed for you as it was prescribed for those before you so that you may learn self-restraint." [2: 183]*** Quran says, ***"Islam is based on five things: declaring that there is no god but Allah and that Mohammad is the messenger of Allah, the establishment of Salah, the payment of Zakat, the Hajj and Saum in the month of Ramadan." (Bukhari)***

Fasting offers many benefits for individuals. It fulfils obligation. The Quran states: ***"Fasting is prescribed to you as it was prescribed to those before you..." (2:183) Al-Baqarah.*** It causes the pleasure of Allah. The Prophet (PBUH) said: ***"The smell of the mouth of a fasting person is better in the sight of Allah than the smell of musk". (Bukhari).*** It washes sins. The Prophet (PBUH) said: ***"Whoever observes fasts during the month of Ramadan out of sincere faith and hoping to attain Allah's reward then all his past sins will be forgiven."*** It develops self-control and helps one to overcome selfishness, greed, laziness and other faults. Fasting primarily requires one to abstain from eating and drinking from dawn till dusk along with avoiding all other prohibited activities, these observances create self-control and steadfastness in an individual as he/she puts his/her desires aside and values his/her obligations. It helps one to overcome selfishness, greed, laziness and other faults. Hence, fasting helps to bring out the best of a person and eventually helps a person to become generous. The Quran states: ***"and fast, it is better for you, if only you knew. "(2:184) Al-Baqarah.*** By keeping fast for the whole month every individual feel a spiritual uplift. He feels the purity in him and becomes aware of his priorities that along with the worldly life, the preparation of his after life is also what he should be focused on doing. In this process, it makes believer a responsible and God fearing Muslim. It has numerous health benefits. Several studies have proved that fasting for a whole month acts as a yearly body cleanser and clears out the system of our bodily functions from all impurities and toxins, making one healthy and increasing our life span. It is a mean to cut sexual desires. The lack of food intake causes the body to be fatigued hence resulting in a drop of sexual desires. The Prophet (PBUH) said: ***"The medication against sexual desires of my Ummah is Fasting".*** It helps us seek forgiveness for all our sins. Since the whole month of fasting is full of blessings and is a great source to earn God's blessings and seek His forgiveness therefore while keeping fast, when one with displaying sheer

discipline and self-control seeks God's forgiveness, he/she surely receives it. The Prophet (PBUH) said: ***"In every day and every night, during the month of Ramadan, there are people to whom Allah grants freedom from the Fire. (IbneMajah).*** It makes one sympathetic and responsible. Feeling deprived of the two most basic needs of life i.e. food and water, a believer develops a sense of sympathy towards the less fortunate who struggle for these basic needs and the ones who are deprived of them. This in turn increases the sense of social responsibility of a believer towards the poor and the destitute. It helps to become grateful for God's blessings especially for provisions. Above all, fasting is highly rewarding. The Prophet (PBUH) said: ***"There are two pleasures (moments of happiness and joy) for a fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord." (Bukhari).***

It creates the sense of togetherness; Fasting unites us by creating a sense of togetherness among us as we realize that we are all working very hard together to achieve the same goal which is to please our Lord and to attain His blessings. It helps us to feel more united and equal as one Ummah. This realization that we all are the followers of One God brings unity, strong bonding and harmony among the Muslims community. It also develops the sense of Equality among us. The rules and obligations of fasting are same for every believer, regardless of their worldly status, regardless of how rich or how poor they are. This creates a sense equality in all Muslims which is of utmost importance for a believer. It develops sympathy for poor and needy and encourages to help them. The abstinence from food and water and the long fasts with several hours of thirst and hunger pangs; help the fortunate and wealthy people to realize the hardships and troubles of the poor people of society who have to struggle to get even a single meal in a day. It creates sympathy in the heart of the rich for the poor. Thus, the rich tries to help the poor. The fortunate people of the society usually pay alms and other charities in this month which greatly helps the poor in their hardship. It connects the community. Fasting connects the different classes of the society like the rich and the poor. The rich believers realize the hardship of the poor people and feel sympathetic towards them while the poor believers receive the alms and help from the rich believers which makes them feel grateful and closer to the more fortunate social class. On receiving help from the rich, the poor respect them and avoid thinking ill for them. It circulates wealth. The obligation of giving alms especially in the month of Ramadan circulates the wealth from the rich to the poor, hence creating an economical balance in the society. The financial aid for the poor doesn't make the rich richer and poor poorer, it rather allows the economy to flourish by creating chances for poor and other less fortunate to get financially established and spending a peaceful and dignified life. Thus, it helps community to prosper. It increases the sense of social responsibility. A fasting

individual, realizing the hardships faced by the poor people of the society, feels an increased sense of social responsibility. He feels the urge to help the poor more often to reduce their sufferings as much as possible.

4 N2016/21/Q4/A

What are the benefits to individuals and the community of fasting in the month of Ramadan? [10]

- Same as Question 3

5 J2015/22/Q5/A

Write about the practice of fasting in Ramadan and the moral benefits that a Muslim gains from fasting in this month. [10]

Fasting is one of the pillars of Islam. It was made obligatory in 2 AH. The Holy Quran says, ***"Fasting has been prescribed for you as it was prescribed for those before you so that you may learn self-restraint." [2: 183]*** Quran says, ***"Islam is based on five things: declaring that there is no god but Allah and that Mohammad is the messenger of Allah, the establishment of Salah, the payment of Zakat, the Hajj and Saum in the month of Ramadan." (Bukhari)*** Allah's Apostle said, ***"When the month of Ramadan starts, the gates of the heavens are opened and the gates of Hell are closed and the devils are chained."***

Fasts are started when the new moon of the month of Ramadan is sighted and stopped when the new moon of the month of Shawwal is seen. Therefore, all adult and sane Muslims must fast from dawn to sunset every day in the ninth month of Islamic calendar i.e. Ramadan. Few Muslims are exempted from fasting. They are pregnant women or mothers of new born babies, the travelers, the old and diseased, slaves or people in danger and children. Other than these every fit and healthy believer is supposed to fast for the whole month in the following manner. Muslims have a breakfast, the Sehri (morning meal), before dawn. It is taken because it is the Sunnah of Prophet (PBUH). The Holy Prophet (PBUH) said: ***"Take meals a little before dawn, because there is a blessing in taking meals at that time".*** Muslims then state the formal intention to fast. The intention (Niyyah) is mandatory for keeping fast. Though uttering words is not necessary for it still many Muslims intend it formally by uttering these words: ***"I intend to keep fast for the following day of Ramadan".*** Muslims then offer their mandatory prayer of Fajar. Muslims throughout the day abstain from food and drink i.e. called Imsak. Keeping fast means to stop eating and drinking from dawn

till sunset therefore, during these hours any food or drink should not cross the throat by either internal or external means. The Quran states this in Surah Baqarah: ***"Allah has ordained for you eating and drinking until the whiteness of the day becomes distinct from the blackness of night at dawn." [2: 187]*** Any food which crosses the throat by means of eating, drinking or vomiting makes the fast void. The void fasts are then compensated by offering Qaza or Kaffara. Qaza is offered when fast is made void accidentally or due to some genuine reason. It is compensated by keeping one fast in return. Whereas Kaffara is offered when fast is nullified intentionally. During the day hours, Muslims also abstain from smoking, sexual intercourse, medicines etc. While fasting, smoking and marital relations also make the fast void. Moreover, medicines which are swallowed do the same. Injections which are taken directly into the stomach or brain are also forbidden as they nullify fast especially the nutritional injections. But injections on the muscle are allowed in fasting similarly, using eye/ear drops wouldn't affect the fast as long as they don't reach ones throat. Jurists have allowed diabetic patients to use Insulin during fast in order to keep a check and control on diabetes. Asthma patient are disallowed to use pumps (Asthma inhalers) as they release liquid that nullifies fast. Muslims also abstain from evil and forbidden acts. In the entire day Muslims try to remember and invoke Allah and to recite Quran as much as possible. The Prophet (saw) said: ***"Whoever does not give up lying and acting on lies during fasting, then Allah (swt) has no need of him giving up food and drink." (Bukhari)*** During the day hours Muslims should live their lives as normal making no concessions to the lack of food. They shouldn't oversleep while fasting and should stick to their regular routine Work. They should not complain about hunger and thirst during fast. Also, imagining, discussing and unnecessarily staring at food are not liked. Muslims then offer Zuhr prayer which they offer in congregation or alone. Around ninety minutes prior to the end of fasting, Muslims offer Asar prayer. After Asar many Muslims try to remember Allah as much as possible and conclude their fast with the praises to Allah. They do this by reciting Tasbih'at murmuring creeds and by reciting Quran in mosques or at home. Muslims break their fast at sunset. After the setting of the sun the fast is broken by reciting the following prayer mentioned in Tarmidhi: ***"O Allah! I fasted for you and I now break the fast for you".*** Muslims then have their evening Meal, Iftari. Muslims try to have this meal right with the call of Maghrib prayer because Prophet Mohammad (PBUH) expressed his pleasure for those people who quickly break their fast. Holy Prophet (saw) said, ***"Allah said: The dearest of My Servants, in My sight are quickest breaking of the fast."*** Muslims often begin this meal by having dates in odd numbers which is the Sunnah of Prophet (PBUH) or by having water. Prophet (saw) said: ***"When one of you breaks his fast, he should do so with dates, for they provide blessing. But if one cannot get any, he should***

break his fast with water, for it is purifying."(Tirmizi) Moreover, the meal is taken with as many people as possible to earn the high rewards and virtues of offering Iftari to those who observed fast. They then perform their mandatory prayer of Maghrib. Muslims try to be present at recitations of the Quran, Tarawih prayers, in the evening. This additional prayer which is of 20 units is offered in Ramadan after Isha prayer and before Witr. This is a Sunnah prayer in which efforts are made to recite as much of the Quran as possible. In many mosques, the whole Quran is recited in Tarawih prayers. This prayer is generally performed in congregation but those who cannot join congregation especially women offer Tarawih at home individually.

Some Muslims withdraw to mosques for the last ten days of Ramadan. Aitikaf is offered by withdrawing to the mosques. Aitikaf is offered in order to search the night of power in the last ten nights of Ramadan. The Prophet (PBUH) Himself used to confine himself to the mosque in the last ten days of Ramadan, and would say ***"Seek the Laylat ul Qadr (The night of power) in the last ten days of Ramadan".*** For Aitikaf, Muslim women withdraw to the certain part of their dwelling to perform it. Those who do not offer Aitikaf, spend these nights and search the night of power from 21st,23rd,25th, 27th, and 29thnight of Ramadan by attending to mosques or by offering acts of worships at their homes. By the end of Ramadan Muslims give a charity called Zakat Al-Fitr. At the end of Ramadan Muslims celebrate Eid. After sighting of the moon which confirms the next month i.e. Shawwal they celebrate a festival, Eid ul Fitr on 1stof Shawwal, the 10th month of Islamic Calendar. It is a day of thanksgiving and happiness and one of the great occasions for the Muslims community. Muslims offer special prayers in congregation and thank Allah for His blessing and Mercy.

Fasting in the month of Ramadan has several benefits both to individuals and the community at large. When a Muslim abstains from food, drink, foul talk etc. to earn the pleasure of God it builds his moral character and he learns self-restraint and self-control which is an individual benefit but also impacts upon the community. If a man was to lose his temper and in a state of anger was going to abuse or hit someone on the street they will, having learnt self-control whilst fasting be able to control their anger and not hit out leading to a more peaceful society. When Muslims fast and experience hunger they realise the sufferings of the poor and feel sympathy for them which not only makes them kinder people but earns them the pleasure of God and when they try to help the needy it improves social relations between them which in turn will have a positive impact

on the community. Fasting brings a man closer to his creator and makes him grateful for his daily sustenance thus less arrogant and more humble which will lead him/her to help those less fortunate. There are economic benefits as well. People spend more generously on the poor to seek Allah's pleasure so they have money to spend which is good for the economy etc.

6 N2014/21/Q5/A

What are the moral, spiritual and other benefits of fasting in Ramadan? [10]

- Same as Question 3

7 J2012/22/Q5/A

Outline the features of the Ramadan fast, and identify which Muslims are exempted from fasting during this month. [10]

- Same as Question 1

8 N2010/22/Q3/A

What are the daily observances of the Ramadan fast? [10]

- Same as Question 1

ZAKAT

1 N2019/22/Q5/A

Write an account of alms-giving (zakat) and say who is liable to pay it and who it can be paid to· [10]

Zakat is one of the five pillars of Islam. It is mentioned in Holy Quran in thirty two places. It is mentioned with Salat in six places. It shows that it is equally important. Other pillars are our duty towards Allah and Zakat is our duty towards fellow Muslims. The Holy Quran says, ***"and establish prayer and pay zakat and bow down with who bow down." [2: 43]*** The Holy Quran promises of multiplied returns as the money spend in his ways. The Holy Quran says, ***"…but that which you give in Zakat seeking Allah's Countenance, then those they shall have manifold increases." [30: 39]*** The Word Zakat is derived from the word Zakah which generally means to purify or to increase. It is a tax levied on surplus, wealth paid by Muslims' every year. It is not a state tax nor is it meant for State to utilize in policies and constructions.

Zakat is obligatory upon the one who is sane, who is Muslim and adult and the one who owns a property to the extent of Nisab that has been in his possession for one year uninterruptedly, such possessor is called **`Sahib-e-Nisab.'** Nisab is the minimum amount of wealth after owing which, one becomes Sahib-e-Nisab and Zakat becomes obligatory upon him. In order to check ones property whether it is to the extent of Nisab or not, his property is measured on the basis of Gold and Silver or equivalent cash as per their rates. On gold savings it is on 7.5 Tolas/87.48 grams or exceeding from it. A person who possesses gold equivalent to this or more for the whole one year is termed as Sahib-e-Nisab (rich) and likely to give poor tax (Zakat) on it after the year passes over. Similarly on savings of silver it is 52.5 Tolas/612.36 grams or more. In matters of cash one who possesses the amount equivalent to the rate of either gold or silver for the whole year would be termed as Sahib-e-Nisab and would give Zakat after the year passes over. On these savings Zakat is 2.5% of the possession. At the end of the year, 2.5% of the possessed wealth i.e. gold, silver and cash in any form, will be calculated and given away. Other than these, there are set percentages for other possessions as well. On land irrigated by natural water like rain, spring and river water $1/10^{th}$of the total produce will be calculated and given away on every production. Whereas on land irrigated by artificial means of water like canals, tube wells, tributaries and well $1/20^{th}$of the total produce will be calculated and given away as poor tax on every production. In case of mines the poor tax (Zakat)

levied is 1/5thof the total produce on each mine at the time of every production. 1/5this called Khums. For cattle Nisab is 30 to 39 and Zakat for this is 1 year old calf.

Most of the Muslims give out their Zakat during the month of Ramadan. Although it is not an obligation to pay Zakat in this particular month but Muslims intend to fulfill their payment of Zakat during the holy month to be rewarded with 70 fold blessings on the fulfillment of their obligation. Since it has to be calculated as per lunar months from one year to another, it is convenient for Muslims to remember the Islamic month Ramadan therefore they prefer giving Zakat in this month. Prophet said, ***"No zakat is payable until and unless a year passes"***

The 60thverse of Surah Tauba mentions eight categories of the Mustahiqeen-e-Zakat (the deserving recipient of Zakat)in the following words: ***"Alms are for the poor and the needy and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah and Allah is full of knowledge and wisdom" (9:60) Al-Tauba.*** The ones in need have been given the top most priority. The poor and needy ones who are unable to support themselves and their families are counted among the receivers of Zakat until they find any means to livelihood. Zakat can also be paid to the new converts of Islam. The ones who have newly entered in the folds of Islam can be paid Zakat too as they need means to settle and start a new life. Certain prisoners of war or slaves can receive Zakat. The Muslim slave whose master has set a price to be paid for his freedom can be paid Zakat too, in order to make payment to his master. Muslims in debt who do not possess enough wealth to payback the legitimate loans borrowed under dire consequences can also receive Zakat to clear their loans and have peace in their social and business life. Zakat canbe used to pay the wages of the Al-Alamin. Al-A'lamin are those people employed for the collection of Zakat regardless that they are needy or not. Because they offer their services with time, efforts and energy this is why they can receive wages from the collected amount of Zakat. The travellers in journey who are deprived of basic needs due to difficulties no matter they if are well of at home; can also be given Zakat. The people engaged in services in the way of Allah such as the Islamic preaching or the defense of the rights of other Muslim brothers, are applicable for the receiving of Zakat. In our community there are many Muslim brothers who refrain from asking forany help, aid or economical support. Muslims should, also look for such ones and help them out through the medium of Zakat. Inthe above mentioned categories of recipients of Zakat, Muslims must make sure that the one they are giving Zakat to, doesn't have amount equivalent to Nisab and they are not rich as per the rules of Islam. Hadith says, ***"Charity may not be given to a rich man." (Tirmizi)***

There are few who cannot receive Zakat no matter how difficult circumstances they see. It cannot be given to Syeds or Sa'dat (descendants of the Holy Prophet (PBUH)) Prophet (saw) said: ***"These sadaqat are only people's impurities, and they are not lawful for Muhammad (saw)'s family." (Sahih Muslim)*** Zakat can also not be given to those relations who are in hierarchy means ones parents or children cannot be given the amount of Zakat. Zakat is not for Non-Muslims as it is right for only those destitutes who are part of the Muslim community.

2 **J2017/21/Q5/A**

Alms-giving (zakat) is an act of worship which benefits the community of Muslims. Write in detail about its benefits to the giver, the receiver and to society as a whole. [10]

Zakat is one of the five pillars of Islam. It is mentioned in Holy Quran in thirty two places. It is mentioned with Salat in six places. It shows that it is equally important. Other pillars are our duty towards Allah and Zakat is our duty towards fellow Muslims. The Holy Quran says, ***"and establish prayer and pay zakat and bow down with who bow down." [2: 43]*** The Word Zakat is derived from the word Zakah which generally means to purify or to increase. It is a tax levied on surplus, wealth paid by Muslims' every year. It is not a state tax nor is it meant for State to utilize in policies and constructions.

It fulfils obligation of the giver. The Quran states about the obligation of Zakat: ***"Establish regular prayer and give poor tax…" (2:43) Al-Baqarah.*** It also makes giver steadfast in the performance of obligations. Zakat is a pillar of Islam, thus, it lays the foundation of our beliefs and practices. The timely payment and careful calculation of Zakat helps a believer in being steadfast in his duties towards religion. It helps to purify the wealth of the giver by discharging a certain amount in the way of Allah. It also assures the believer that after the payment of Zakat, he is the owner and carrier of a purified wealth. The Prophet (PBUH) said: ***"Zakat is the dirt of people wealth..."*** It increases giver's wealth. When believer spends in the way of Allah, Allah multiplies it which results in increase of wealth and blessings of Allah. ***"The example of those who spend their wealth in the way of Allah is like a seed (of grain) which grows seven spikes; in each spike is a hundred grains. And Allah multiplies (His reward) for whom He wills…" (2:261) Al-Baqarah.*** It purifies the heart of the believer from the love of wealth and agreed as he/she willingly gives a portion of their wealth to someone else. One of the most common weaknesses for man these days is his greed and lust for money and wealth. The payment of Zakat not only frees

one from these weaknesses, but also helps him develop generosity and love for mankind. The Prophet (PBUH) said: ***"Every day two angels come down from Heaven and one of them says: 'O Allah! Compensate every person who spends in Your cause', and the other (angel) says: 'O Allah! Destroy every miser". (Bukhari).*** By letting go for this love for wealth, in the name of Allah, he can enrich his spirituality and avoid wrath of Allah. It teaches the giver to look beyond their wants and needs and become responsible and generous believers, and help the ones who face difficulties of life. Zakat, being an obligation, acts as a yearly reminder for us to help us remember our brothers in need and our responsibilities towards them. It reminds us that our Prophet bound us in the bond of brotherhood because of which we are to help our fellows in times of need. Zakat makes the payer be grateful to Allah for all the blessings he has been bestowed with. For the legitimate payment of Zakat, a believer has to find the authentic Mustahiqeen e Zakat. This search makes him meet the destitute and find out about their difficulties and pain. Thus, Zakat reminds a believer of how thankful he should be to Allah for the bounties Allah has given him.

Zakat minimizes the suffering of the needy and also removes envy of the rich from the receiver's heart. 'So by this it creates spiritual and humanitarian interactions between Muslims 'and helps in covering the social bridge that gets build between the rich and the poor. The rich become more aware and careful about their responsibilities towards the poor, while the poor who receive Zakat have enough funds to minimize their sufferings which in turn help them in thinking positive about the rich and diminishing the envy they develop for them. It helps the poor to become independent. Many people in our society remain poor because of the lack of funds to start a business or to establish a workplace to utilize their skills, in order to earn a decent living for themselves. The payment of Zakat acts as the capital amount to start a business which helps them in establishing and stabilizing themselves financially. This way they can live and earn independently.

There are numerous communal benefits of Zakat: One of the communal benefits of Zakat is evident from the rule of Hazrat Uthman (R.Z) when there were no poor people left to be given Zakat to, because of the proper Payment of Zakat and circulation of wealth. It purifies halal money and brings it under the assurance of Allah. A society of Zakat payers circulates Halal and pure money which is under Allah's assurance, so the society will never see shortfall of sustenance (Rizq) except Allah's will. It increases production volume in the economy. When Zakat is paid to the less fortunate, they tend to buy various goods with it which increases the demand and the manufacturers have to increase the production volume to sustain the supply. The increased demand and supply help in boosting the overall economy. In simpler words, more buyers need more products and more sellers for which the need and space for the establishment of new businesses arises, giving

a chance to, many others to establish businesses and start earning a living for themselves. It lowers unemployment rates and raises living standards, hence causing a decline in criminal activities. When the poor are given Zakat, they are more likely to easily enter into a small business and earn a living to be independent and rich in the times to come. Hence, lowered unemployment rates results in a flourished economy and a more peaceful society with lesser crime rates as well. It prevents wealth inequality. The rich believers, as per an obligation share their wealth with the poor through which wealth is regularly and equally circulated and everyone gets to have their rightful share of economy's wealth. Thus, the rich doesn't get richer and the poor doesn't get poorer. It reduces the rate of domestic or sexual abuse, child labor and other such social pests. The lack of funds don't allow the poor people to educate their children, those children become victims of child labor at a very young age. The very same children then grow up not being able to find good jobs due to lack of education; and not being able to establish businesses due to the lack of funds. The constant failures and stress cause them to be frustrated and stressed which might result them in doing domestic abuse. The frustration might also result in them adopting theft and sexual abuse as their way out. Therefore, the payment of Zakat saves the believers from sins. It links the rich and poor. The rich feel a sense of responsibility towards the underprivileged/ deprived members of their society so in response they try to help them out. On observing the performance of responsibility and generosity of the rich, the poor feel a sense of reverence towards their helpers. Therefore, due to the payment of Zakat, the virtual gaps between the Muslim brothers, created by the society, are bridged. It reminds believers that they are a part of one Ummah and creatures of one God. Zakat brings sense of togetherness among the believers .When the rich pays Zakat and poor receives it, both remember that they are the followers of One Allah. This thought promotes the idea of unity and brotherhood. So, it makes the entire society into a single family and they tend to show compassion towards each other.

3 N2015/21/Q4/A

Write an account of the benefits that result from the payment of charity (zakat), and state to whom it should and should not be paid. [10]

- Same as Question 2 and Question 1.

4 N2013/21/Q4/A

Outline the practice of almsgiving (zakat) in Islam. [10]

- Same as Question 1

5 N2013/22/Q5/A

How are the individuals and the community benefited by almsgiving (zakat)? [10]

- Same as Question 2

HAJJ

1 **N2020/21/Q5/A**

Write about the rituals that take place on the first three days of the annual pilgrimage (hajj). [10]

2 N2019/21/Q4/A

Describe any three of the following elements of pilgrimage (hajj): • ihram (garments worn for pilgrimage) • sa'i (running between the hills of Safa and Marwa) • rami (stoning the Jamarrat) • Qurbani (sacrifice)· [10]

It is obligatory to wear Ihram during Hajj so Muslims put on Ihram first. Ihram is the general uniform for all pilgrims, which is obligatory to be worn by all in order to remove all Signs of discrimination. Before reaching miqat pilgrims must be in ihram which is to be in a state of ritual purity. For men, it is two pieces of unsown clothes worn around the body. One piece is to cover the upper part of the body and the other piece is to cover the lower part of the body. Men cannot cover their head or face neither can they wear shoes up to their ankles in state of Ihram. For women, Ihram is normal clothing covering all their body except face, hands and feet. With Ihram come restrictions on pilgrims. Pilgrims cannot cut their nails, hair or bath during hajj. The Quran says, ***"Do not shave your heads until the offering (animals) reaches the place of sacrifice (on the morning of Eid-ul-Adha after the stoning at Jamrah Aqabah".*** Use of fragrance, wiping face and killing are also not allowed in the state of Ihram. The Quran states, ***"O belivers! Kill not game while in the sacred boundaries or in pilgrim costume."*** The Holy Prophet said, ***"One who is in Ihram should not wear clothing which has been touched by waras or zafaran (Kinds of fragrance)"*** In the state of Ihram we cannot use Abusive language nor we can have any marital relation. Although some things are allowed in the state of Ihram like changing the Ihram, washing the hair, use of toothbrush or miswak.

The third obligation of Hajj is the performance of Sa'i. The pilgrims move forth towards Safa and Marwa Hills. There they have water of Zamzam from the well of this holy water which sprang out when Hazrat Ismail (A.S) rubbed his ankles against the ground. In between these hills they are to walk seven times. This walk is called Sa'i. The holy Quran says, ***"Behold! Safa and Marwa are among the symbols of Allah. So if those who visit the House in the season or at other times should compass them round, it is no sin in them"*** It is performed in memory of the maternal love off-Hazrat Hajira who ran between these hills to search water for her son and the bestowment of Allah to them with the everlasting fount of Zamzam. The last round should finish on Mount of Marwah. Dhikr of God should be continued during the seven rounds.

During stay at Muzdhalifa Muslims collect at least 49 pebbles for stoning (Rami). In Mina the stoning of the first pillar Jamarat ul Uqba is done with seven of the collected pebbles on 10th Dhil Hajj. This is called Rami, stoning the three pillars

(Jamarat) in memory of Hazrat Ibrahim (A.S). He (A.S) pelted stones on the devil who tried to lure him away when he was taking his son to sacrifice. At Mina Rami is performed in 11th and 12thof Dhil Hajj. The three pillars Jamarat ul Sughra, Jamarat ul Wusta and Jamarat ul Uqba are stoned. The pebble is to be held between the thumb and forefinger and thrown after reciting Bismillah. On throwing the pebble the pilgrim is to say Allah o Akbar. On the 11th all 3 jamarat are stoned starting from the smallest, after stoning du'a is made facing the qibla. On the 12th again all three Jamarat are stoned starting with Jamarat ul Sughra then Wusta after which du'a is made following which Jamarat ul Aqaba is stoned after which the pilgrim leaves without making any further du'a.

After Rami, the pilgrims offer their sacrifice (Udhiya). They offer sacrifice in memory of Hazrat Ibrahim (A.S) willingness to sacrifice his Son, Hazrat Ismail (A.S) in the way of Allah. The Holy Quran says, ***"Then if you are in safety and whosoever performs Hajj, he must slaughter a Hady such as he can afford, but if he can't afford so he should observe fast"***

3 N2018/22/Q5/A

Write a detailed account of the following: ● ihram; ● tawaf ; and ● sa'i· [10]

It is obligatory to wear Ihram during Hajj so Muslims put on Ihram first. Ihram is the general uniform for all pilgrims, which is obligatory to be worn by all in order to remove all Signs of discrimination. Before reaching miqat pilgrims must be in ihram which is to be in a state of ritual purity. For men, it is two pieces of unsown clothes worn around the body. One piece is to cover the upper part of the body and the other piece is to cover the lower part of the body. Men cannot cover their head or face neither can they wear shoes up to their ankles in state of Ihram. For women, Ihram is normal clothing covering all their body except face, hands and feet. With Ihram come restrictions on pilgrims. Pilgrims cannot cut their nails, hair or bath during hajj. The Quran says, ***"Do not shave your heads until the offering (animals) reaches the place of sacrifice (on the morning of Eid-ul-Adha after the stoning at Jamrah Aqabah".*** Use of fragrance, wiping face and killing are also not allowed in the state of Ihram. The Quran states, ***"O belivers! Kill not game while in the sacred boundaries or in pilgrim costume."*** The Holy Prophet said, ***"One who is in Ihram should not wear clothing which has been touched by waras or zafaran (Kinds of fragrance)"*** In the state of Ihram we cannot use Abusive language nor we can have any marital relation. Although some things are allowed in the state of Ihram like changing the Ihram, washing the hair, use of toothbrush or miswak.

On reaching Makkah before 8thof Dhil Hajj the pilgrims then proceed to Haram (Ka'bah) to perform Tawaf-e-Qudoom. Tawaf are the seven circumambulations of Ka'bah, each circuit (round) is called **'Shaut'**. About Tawaf Quran says, ***"Then let them complete the rites prescribed for them perform their vows and cicumbulate the Ancient House"*** Tawaf e Qudoom is a Sunnah Tawaf performed on entering Haram. To do this pilgrims offer Istalam before starting every round. Istalam is to kiss Hajr e Aswad (the black stone) or try to touch it by hand or by any wood or stick or to signal by hands towards the black stone. After Istalam they start circling around the Ka'bah in anticlockwise direction. If one cannot reach the blackstone because of the crowd, it is sufficient to kiss it with a sign of hand. In first three rounds they try to do Ramal which is to walk briskly on toes moving the shoulders in first three circles. In remaining four circles they walk normally. After every circle they do Istalam. They end the Tawaf by supplicating at Al-Multazim which is the podium of wall between the door of Ka'bah and the black stone. During Tawaf person must be in a state of ablution. The prophet said, ***"when a person makes the tawaf his sins will be pardoned with each step and virtues will be added to his account"*** Between the 10th and 12thof Dhil Hajj, Tawaf e Ziarat is performed which is a mandatory Tawaf. Without the performance of this Tawaf the Hajj becomes void. Its method is same as Tawaf e Qudoom. During tawaf one should be engaged in the dhikr of God, to recite the third kalima is recommended.

The third obligation of Hajj is the performance of Sa'i. The pilgrims move forth towards Safa and Marwa Hills. There they have water of Zamzam from the well of this holy water which sprang out when Hazrat Ismail (A.S) rubbed his ankles against the ground. In between these hills they are to walk seven times. This walk is called Sa'i. The holy Quran says, ***"Behold! Safa and Marwa are among the symbols of Allah. So if those who visit the House in the season or at other times should compass them round, it is no sin in them"*** It is performed in memory of the maternal love off-Hazrat Hajira who ran between these hills to search water for her son and the bestowment of Allah to them with the everlasting fount of Zamzam. The last round should finish on Mount of Marwah. Dhikr of God should be continued during the seven rounds.

4 N2017/21/Q4/A

Outline the various kinds of circumambulations (tawaf) around the Ka'ba required during the annual pilgrimage (hajj) and describe the conditions for performing them. [10]

Tawaf is the circumambulation of the Ka'ba seven times in anticlock wise direction and there are different kinds of tawaf which are performed during hajj. About Tawaf Quran says, ***"Then let them complete the rites prescribed for them perform their vows and cicumbulate the Ancient House"*** The prophet said, ***"when a person makes the tawaf his sins will be pardoned with each step and virtues will be added to his account"***

On reaching Makkah before 8thof Dhil Hajj the pilgrims then proceed to Haram (Ka'bah) to perform Tawaf-e-Qudoom. Tawaf e Qudoom is a Sunnah Tawaf performed on entering Haram. In first three rounds they try to do Ramal which is to walk briskly on toes moving the shoulders in first three circles. In remaining four circles they walk normally. After every circle they do Istalam. They end the Tawaf by supplicating at Al-Multazim which is the podium of wall between the door of Ka'bah and the black stone. It is called Tawaf al-Qudum (Tawaf of Arrival) as it is performed on arrival in Makkah. It is also referred to as Tawaf al-Tahiyyah (Tawaf of Greeting). It should be carried out by Hajj al-Ifrad and Hajj al-Qiran pilgrims after entering Makkah and before Wuquf at Arafat on the 9th of Dhul Hijjah at the latest.

Tawaf e Wida is carried out by all Hajj pilgrims on the 10th of Dhul Hijjah after leaving the state of Ihram and changing into regular clothing, before returning to Mina to perform Rami al-Jamarat. Marital relations are prohibited until this Tawaf is completed. It is known as Tawaf al-Ziyarah (Tawaf of Visitation) as it is performed on visiting the Kaaba after leaving Mina. It is also called Tawaf al-Ifadah (Tawaf of Pouring Forth) because pilgrims pour forth into Makkah from Mina. It is sometimes referred to as Tawaf al-Hajj as it is, by consensus of all the schools of law, a Rukn of the Hajj.

Tawaf-e-Wida (the farewell tawaf), this tawaf is wajib and is performed before the pilgrims depart for their homes. It is done after completing the actions of hajj and when one has decided to leave Mecca. It is obligatory for all pilgrims except women who are menstruating or bleeding following childbirth, and the one who fails to do it must sacrifice an animal of the type that is valid as an udhiyah.

Tawaf-e-Nafla is not required during annual pilgrimage but is however performed by pilgrims to gain extra rewards.

Each of these tawafs must include seven circuits, men are encouraged to perform the first three circuits at a hurried pace, followed by the remaining four at a slower pace. Each time they reach the Black Stone, they should kiss it if possible or raise their hands in salutation saying Allahu Akbar. If one cannot reach the black stone because of the crowd, it is sufficient to kiss it with a sign of hand. After which the pilgrim offers two rak'ah behind Maqaam Ibrahim, if possible; if the pilgrim cannot do that then he/she may offer the prayer in any other part of the mosque. The Holy Quran says, ***"And make station of Ibrahim a place of prayer"*** Pilgrims should before starting their tawaf make intention (niyyat) ***"O Allah, I intend to perform Tawaf of the Sacred Mosque, so accept it from me and make it easy for me."*** and be in the state of wudu. According to some scholars wudu is fard (compulsory) and it is mustahab (recommended) according to other scholars. If you perform wudu then there is no difference of opinion. They end the Tawaf by supplicating at Al-Multazim which is the podium of wall between the door of Ka'bah and the black stone. Upon reaching the Rukn al-Yamani (the Yemeni Corner), the corner just before the Hajar al-Aswad, touch it with both hands or your right hand if you are near enough to do so. If you manage to touch it, recite "Allāhu akbar" as you touch it. If it's too crowded, as is likely to be the case, proceed without pronouncing Takbir or gesturing towards it. It is a Sunnah to recite the following Dua between the Rukn al-Yamani and the Hajar al-Aswad, ***"O our Lord, grant us the good of this world, the good of the Hereafter, and save us from the punishment of the fire."***

5 **J2016/22/Q4/A**

'And complete the hajj or umra in the service of God' (al-Baqara 2:196)· What observances does a pilgrim complete in the performance of umra and how is umra different to hajj? [10]

Following observance pilgrims complete to perform Umra. Without following rituals Umrah will not be completed.

It is obligatory to wear Ihram during Umrah so Muslims put on Ihram first. Ihram is the general uniform for all pilgrims, which is obligatory to be worn by all in order to remove all Signs of discrimination. Before reaching miqat pilgrims must be in ihram which is to be in a state of ritual purity. For men, it is two pieces of unsown clothes worn around the body. One piece is to cover the upper part of the body and the other piece is to cover the lower part of the body. Men cannot cover their head or face neither can they wear shoes up to their ankles in state of Ihram. For women, Ihram is normal clothing covering all their body except face,

hands and feet. With Ihram come restrictions on pilgrims. Pilgrims cannot cut their nails, hair or bath during hajj. The Quran says, ***"Do not shave your heads until the offering (animals) reaches the place of sacrifice (on the morning of Eid-ul-Adha after the stoning at Jamrah Aqabah".*** Use of fragrance, wiping face and killing are also not allowed in the state of Ihram. The Quran states, ***"O belivers! Kill not game while in the sacred boundaries or in pilgrim costume."*** The Holy Prophet said, ***"One who is in Ihram should not wear clothing which has been touched by waras or zafaran (Kinds of fragrance)"*** In the state of Ihram we cannot use Abusive language nor we can have any marital relation. Although somethings are allowed in the state of Ihram like changing the Ihram, washing the hair, use of toothbrush or miswak.

The second is the intention (Niyah). Niyah is supposed to be made verbally at a place outside Makkah marked by the Holy Prophet through the building of pillars called 'Meeqat'. The words of Niat are, ***"O Allah! I intend to perform umrah so make it easy for me and accept it from me"*** The pilgrims in airplane are to intend before Meeqat after the announcements are made. They cannot cross Miqat without wearing Ihram and stating intention of wearing Hiram and the pilgrimage to the house of Allah. If in any case the pilgrim is unable to intend at Miqat, then he/she, pays the penalty i.e. 'Dam' and make intention in a mosque named Masjid-e-Aisha inside the city.

Followed by the Niyah and Ihram, the pilgrims recite Talbiyah. This the main ritual recitation of the pilgrimage. Reciting loudly is preffered for men whereas women should recite in low voice. The words of Talbiyah are, ***"Here I am at Your service, O Allah Here I am. No partner do you have. Here I am. Truly, the praise and the favor are Yours and the dominion; No partner do You have"*** It has been narrated by Sahl ibn Saad ***"When a believer of Allah recites Talbiyah and says, "Labbaik", all the created things to his right and to his left, whether they are lifeless stones and trees or lumps of mud, also say Labbaik with him, right up to the both ends of the earth"***

Tawaf must include seven circuits, men are encouraged to perform the first three circuits at a hurried pace, followed by the remaining four at a slower pace. Each time they reach the Black Stone, they should kiss it if possible or raise their hands in salutation saying Allahu Akbar. If one cannot reach the black stone because of the crowd, it is sufficient to kiss it with a sign of hand. After which the pilgrim offers two rak'ah behind Maqaam Ibrahim, if possible; if the pilgrim cannot do that then he/she may offer the prayer in any other part of the mosque. The Holy Quran says, ***"And make station of Ibrahim a place of prayer"*** Pilgrims should before starting their tawaf make intention (niyyat) ***"O Allah, I intend to perform Tawaf of the Sacred Mosque, so accept it from me and make it easy***

for me." and be in the state of wudu. They end the Tawaf by supplicating at Al-Multazim which is the podium of wall between the door of Ka'bah and the black stone. Upon reaching the Rukn al-Yamani (the Yemeni Corner), the corner just before the Hajar al-Aswad, touch it with both hands or your right hand if you are near enough to do so. If you manage to touch it, recite "Allāhu akbar" as you touch it. If it's too crowded, as is likely to be the case, proceed without pronouncing Takbir or gesturing towards it. It is a Sunnah to recite the following Dua between the Rukn al-Yamani and the Hajar al-Aswad, ***"O our Lord, grant us the good of this world, the good of the Hereafter, and save us from the punishment of the fire."***

The pilgrims move forth towards Safa and Marwa Hills. There they have water of Zamzam from the well of this holy water which sprang out when Hazrat Ismail (A.S) rubbed his ankles against the ground. In between these hills they are to walk seven times. This walk is called Sa'i. The holy Quran says, ***"Behold! Safa and Marwa are among the symbols of Allah. So if those who visit the House in the season or at other times should compass them round, it is no sin in them"*** It is performed in memory of the maternal love off-Hazrat Hajira who ran between these hills to search water for her son and the bestowment of Allah to them with the everlasting fount of Zamzam. The last round should finish on Mount of Marwah.

All male pilgrims shave their heads while females cut a lock of their hair. Cutting of hair is mentioned in following verse, ***"Certainly you shall enter Masjid al haram; if Allah wills, some having your heads shaved and some having your head hair cut short, having no fear"*** The prophet made dua of forgiveness thrice for the one who shaved his head, whereas once for the one who trimmed his hair. Following this all pilgrims are free from the obligations and restrictions of Ihram except marital relations and now they can wear normal clothes. Talbiyah is also stopped after this.

Umra is different to hajj. Hajj is obligatory and umra is not; unlike hajj, which is performed during the prescribed month, umra can be performed at any time of the year; there is no wuquf Arafah, no wuquf Muzdalifa in umra. When performing umra talbiya is stopped upon arriving at the Haram, whilst on hajj talbiya is said till the rammi on 10th Dhul-hijja. There is also no stay at Mina and sacrifice is not offered in umra.

6 **J2015/21/Q4/A**

What acts do pilgrims (hajjis) perform on the 10th of Dhu al-Hijja and how does the rest of the Muslim community (umma) celebrate this day? [10]

After the Fajr of 10th Dhil Hajj at Muzdhalifa, the pilgrims leave for Mina. In Mina the stoning of the first pillar Jamarat ul Uqba is done with seven of the collected pebbles. This is called Rami, stoning the three pillars (Jamarat) in memory of Hazrat Ibrahim (A.S). He (A.S) pelted stones on the devil who tried to lure him away when he was taking his son to sacrifice.

After Rami, the pilgrims offer their sacrifice (Udhiya). They offer sacrifice in memory of Hazrat Ibrahim (A.S) willingness to sacrifice his Son, Hazrat Ismail (A.S) in the way of Allah. The Holy Quran says, ***"Then if you are in safety and whosoever performs Hajj, he must slaughter a Hady such as he can afford, but if he can't afford so he should observe fast*** After sacrifice of animal, all male pilgrims shave their heads while females cut a lock of their hair. Cutting of hair is mentioned in following verse, ***"Certainly you shall enter Masjid al haram; if Allah wills, some having your heads shaved and some having your head hair cut short, having no fear"*** The prophet made dua of forgiveness thrice for the onewho shaved his head, whereas once for the one who trimmed his hair. Following this all pilgrims are free from the obligations and restrictions of Ihram except marital relations and now they can wear normal clothes. Talbiyahis also stopped after this.

Tawaf e Ziarat is then performed. Tawaf e Ziarat is performed which is a mandatory Tawaf. Without the performance of this Tawaf the Hajj becomes void. Tawaf e Ziarat is an indispensible part of hajj and though it is best to perform it on 10th Dhu al-Hijja. It is permissible to perform it later during the next three days. Tawaf must include seven circuits, men are encouraged to perform the first three circuits at a hurried pace, followed by the remaining four at a slower pace. Each time they reach the Black Stone, they should kiss it if possible or raise their hands in salutation saying Allahu Akbar. If one cannot reach the black stone because of the crowd, it is sufficient to kiss it with a sign of hand. After which the pilgrim offers two rak'ah behind Maqaam Ibrahim, if possible; if the pilgrim cannot do that then he/she may offer the prayer in any other part of the mosque. The Holy Quran says, ***"And make station of Ibrahim a place of prayer"*** Pilgrims should before starting their tawaf make intention (niyyat) ***"O Allah, I intend to perform Tawaf of the Sacred Mosque, so accept it from me and make it easy for me."*** and be in the state of wudu. They end the Tawaf by supplicating at Al-Multazim which is the podium of wall between the door of Ka'bah and the black

stone. Upon reaching the Rukn al-Yamani (the Yemeni Corner), the corner just before the Hajar al-Aswad, touch it with both hands or your right hand if you are near enough to do so. If you manage to touch it, recite "Allāhu akbar" as you touch it. If it's too crowded, as is likely to be the case, proceed without pronouncing Takbir or gesturing towards it. It is a Sunnah to recite the following Dua between the Rukn al-Yamani and the Hajar al-Aswad, ***"O our Lord, grant us the good of this world, the good of the Hereafter, and save us from the punishment of the fire."***

In Muslim countries, Eid al-Adha is a public holiday that involves animal sacrifice, known as Qurbani, prayers and family gatherings. The day begins with morning prayers, followed by visits to family and friends and the exchange of food and gifts. Muslims traditionally greet each other on the day by wishing one another "Eid mubarak" (Blessed Eid) or one of many regional variations on the blessing. Worshippers who can afford to will slaughter an animal, typically a cow, sheep or a goat, during Greater Eid celebrations as a symbol of Ibrahim's sacrifice to Allah. All animals have to meet certain standards in order to qualify for sacrifice. They cannot be ill, blind, visibly lame and emaciated and minimum age restrictions apply. Butchers must remain vigilant and responsible in ensuring all laws pertaining to Qurbani are adhered to, so that this important spiritual day is not ruined by intentional or unintentional wrongdoing. It is common for animals to be sacrificed on the streets in many Muslim countries. Believers are expected to share their food with the less fortunate. Traditionally, the meat is divided into three equal parts: one for the home; one for family, friends and neighbours; and one for the poor. Muslims are also expected to make donations to charity to mark the festival.

7 N2014/22/Q4/A

'Pilgrimage to the House is a duty people owe to Allah, those who can afford the journey.' (Al 'Imran 3:97) (i) For who is the annual pilgrimage (hajj) compulsory and which Muslims are exempt from it? (ii) What things are forbidden to pilgrims while in the state of ihram? [10]

In Islamic meaning Hajj being the 5th pillar of Islam is an annual congregational worship, which is performed in the 12th month of the Muslims calendar that is DhilHajj in the Holy city of Makkah. It became obligatory in 9th A.H. The Quran ordered it in verse number 97 of Surah A'leImran, it states: **"....*Performance of Hajj (pilgrimage) to this House is a duty to Allah for all who can afford the journey to…" (3:97) A'le Imran.***

The scholars have stated the conditions of Hajj being obligatory, which, if they are met, make it obligatory for a person to perform Hajj, and without them Hajj is not obligatory. There are five such conditions: being Muslim, being of sound mind, being an adult, being free and being able to do it. Being Muslim applies to all acts of worship, because worship done by a kaafir is not valid. Child is not obliged to perform Hajj, but if his parents take him for Hajj, his Hajj is valid; the child will have the reward of Hajj and his parents will also have a reward, because when a woman lifted up a child and asked, ***"Is there Hajj for this one?"*** the Prophet (peace and blessings of Allaah be upon him) said: ***"Yes, and you will have the reward."*** Hajj is not obligatory for a slave, because he is distracted by his duties towards his master. It is obligatory on every adult, sane, free Muslim who can afford to bear the expenses of this journey. Their expenses whilst at hajj and also have enough funds to leave behind for their dependents and household till the pilgrims return. A person also needs to be physically fit to undertake this journey; danger to life owing to war in certain areas in or around the Holy land or in one's own country may free a person from the obligation of performing hajj. A woman is also not allowed to proceed to pilgrimage without a mahram male and if she can't find a mahram it is not obligatory for her to perform pilgrimage.

Ihram is the general uniform for all pilgrims, which is obligatory to be worn by all in order to remove all Signs of discrimination. Before reaching miqat pilgrims must be in ihram which is to be in a state of ritual purity. With Ihram come restrictions on pilgrims. Pilgrims cannot cut their nails, hair or bath during hajj. The Quran says, ***"Do not shave your heads until the offering (animals) reaches the place***

of sacrifice (on the morning of Eid-ul-Adha after the stoning at Jamrah Aqabah". Use of fragrance, wiping face and killing are also not allowed in the state of Ihram. The Quran states, ***"O belivers! Kill not game while in the sacred boundaries or in pilgrim costume."*** The Holy Prophet said, ***"One who is in Ihram should not wear clothing which has been touched by waras or zafaran (Kinds of fragrance)"*** In the state of Ihram we cannot use Abusive language nor we can have any marital relation. Although somethings are allowed in the state of Ihram like changing the Ihram, washing the hair, use of toothbrush or miswak.

8 J2014/22/Q4/A

How do Muslim individuals and the Muslim community benefit from the annual pilgrimage (hajj)? [10]

Hajj is one of the five pillars of Islam. It is the only pillar which involves all types of hardships. We have to give the sacrifice of time, money and energy. It is why made obligatory only once in the lifetime. It is obligatory on every Muslim, adult, sane and who have sufficient money to pay for their return journey to Makkah. The Holy Quran says, ***"Pilgrimage there to is a duty man owe to Allah, those who can afford the journey." [3: 97]***

It fulfills obligation. So, upon offering rituals of Hajj believer is done with his obligation which is also the fifth pillar of Islam. The Quran states: ***"...Performance of Hail (pilgrimage) to this House is a duty to Allah for all who can afford the journey to..." (3:97) Ale Imran.*** It is the act of Ibadah which covers all aspect of human life. It is the combination of all forms of worship that is prayer, almsgiving, sacrifice and also fasting means self-control at some stages, helping the pilgrims to refresh their practices and obligations. It has physical exertion and striving like Salah and Jihad, which helps them to gain Allah's blessings and pleasure. One sacrifices financially in this journey which resembles pilgrimage with Zakat bringing benefits to the performer: as well as the community. Like in fasting one, has spiritual enhancement and self-control (patience); one receives similar virtues in this Journey. During Hajj the pilgrim shows his/her obedience to Allah and confirms belief in His Unity and fulfils a pillar of his faith. The constant struggle and tireless efforts of the believer help him seek Allah's pleasure. It is a form of Jihad for a believer. The observance of hajj is equivalent to Jihad for a believer for which Allah will greatly reward him. It has been confirmed in a report in Sahih Bukhari in which Hazrat Ayesha (R.Z) asked the Prophet if Jihad is obligatory on women and to her query-the Prophet replied that, a Jihad, in which there's no fighting, is obligatory for women, that is Hajj or Umrah. Pilgrimage is also: the purification of all sins which washes away

all past sins giving and motivating the believer with a chance to start a new life according to the Islamic beliefs and rules. The Prophet (PBUH) said: ***"Whoever performs Hajj and does not commit any obscenity or commit any evil will go bath (free of) sin as on the day his mother bore him". (Bukhari)*** Ihram brings humility and also it helps to learn self-control. The strict and particular laws of wearing ihram help the believer to restraint from the prohibited activities, creating self-control in him. Likewise, it creates a sense of discipline in reverence to the ihram. If a believer has pride in him, ihram helps him feel uniformed and equal to all the other believers present with him at Hajj regardless of, their stains, resulting in diminishing his pride. The Quran states about the Ihram in the following words, ***"So;' whosoever intends to perform Hail therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hail. And whatever good you do, (be sure) Allah knows it." Al-Baqarah (2:197)*** The pilgrim grab (Ihram) reminds one of his mortality and final journey. Ihram is very much like the clothing in which a dead body of a believer is covered before his burial. So, ihram reminds the believer that one day he has to die and leave this life of worldly pleasure and meet his God. This sense of mortality allows all believers to be more responsible towards their obligations.

It brings the sense of togetherness. In the annual pilgrimage all Muslim pilgrims get united without any sign of discrimination of status, race or color which creates equality and unity amongst them. Their gathering from different parts of the world at one place with an identical cause to offer their obligation reminds them they all are the creations of Allah. Moreover, their similar dress Ihram also brings uniformity in them making them feel like equal members of One Ummah. It develops the sense of Equality. Their offering of various observances of Hajj, which are similar for everyone, with an intention to seek Allah's forgiveness makes them feel equal in the sight of Allah regardless of the worldly discrimination of class, race or color. The wearing of Ihram; same color and pieces, circumambulations of the same building, the stay in Arafat at the same time, slaughtering of animal, Rami i.e. stoning the devil to get rid of Satanic temptations; all this reminds them of their equality amongst each other and in the sight of Allah that to gain the pleasure of Allah, His forgiveness and bounties of both worlds they have been given the same practices. It is a way to check the strength of Muslim community all around the world. Muslims from all over the world come together to perform hajj, huge masses gather in Makkah, united and uniformed, which shows the rest of the world how powerful the Muslims can be if they stand united. It flourishes economy/wealth as trade is allowed during hajj. When tradesmen and businessmen from all over the world come together, and perform hajj together, spending these days of tireless determination and hard work with same ulterior motive, they get a chance to acquaint and discuss

business with each other. This helps the economy of the Muslim world flourish and boosts the economical condition. It brings the leader of Muslim world together and helps them to become allies. It motivates the leader to solve the problem of Muslim world together. Muslim leaders from all over the world come together, it raises the possibility for them to sit together to discuss or may be even eliminate the difficulties or global issues faced by Muslims. These meetings of leaders abolish enmity and help all Muslim countries to become allies. Such alliance can help strengthen Muslim Ummah on the whole.

9 **J2013/42/Q3/A**

Outline the main observances of the annual pilgrimage (Hajj). [10]

10 **J2011/22/Q5/A**

What beliefs and practices are involved in: (i) stoning the Jamarat (ii) performing sa'y (iii) assembling at Arafat [10]

During stay at Muzdhalifa Muslims collect at least 49 pebbles for stoning (Rami). In Mina the stoning of the first pillar Jamarat ul Uqba is done with seven of the collected pebbles on 10th Dhil Hajj. This is called Rami, stoning the three pillars (Jamarat) in memory of Hazrat Ibrahim (A.S). He (A.S) pelted stones on the devil who tried to lure him away when he was taking his son to sacrifice. At Mina Rami is performed in 11th and 12thof Dhil Hajj. The three pillars Jamarat ul Sughra, Jamarat ul Wusta and Jamarat ul Uqba are stoned. The pebble is to be held between the thumb and forefinger and thrown after reciting Bismillah. On throwing the pebble the pilgrim is to say Allah o Akbar. On the 11th all 3 jamarat are stoned starting from the smallest, after stoning du'a is made facing the qibla. On the 12th again all three Jamarat are stoned starting with Jamarat ul Sughra then Wusta after which du'a is made following which Jamarat ul Aqaba is stoned after which the pilgrim leaves without making any further du'a.

Sai is the third obligation in the performance of Hajj. The pilgrims move forth towards Safa and Marwa Hills. There they have water of Zamzam from the well of this holy water which sprang out when Hazrat Ismail (A.S) rubbed his ankles against the ground. In between these hills they are to walk seven times. This walk is called Sa'i. The holy Quran says, ***"Behold! Safa and Marwa are among the symbols of Allah. So if those who visit the House in the season or at other times should compass them round, it is no sin in them"*** It is performed in memory of the maternal love off-Hazrat Hajira who ran between these hills to search water for her son and the bestowment of Allah to them with the everlasting fount of Zamzam. The last round should finish on Mount of Marwah. Dhikr of God should be continued during the seven rounds.

According to Muslim belief Adam and Eve were reunited at Arafat; on the day of judgement humankind will assemble at Arafat. Pilgrims must reach Arafat before noon and stay there till sunset. The stay of Arafat is Fardh (mandatory) and without it Hajj is void. The prophet said, ***"The halting in the field of Araafat is Hajj"*** The stay at Arafat is called Wuquf e Arafat in which the pilgrims are to stand facing the Qiblah, reciting Talbiyah, Kalima, Istaghfar and prayers to Allah. After the sermon and Dua (invocation), the combined prayers of Zuhr and Asr are offered at Arafat. Then they supplicate and weep before Allah and beg pardon for their sins. This is the most precious time for the believers and it must

be utilized in the remembrance of Allah. The prophet said, ***"There is no such day like the day of Araafat when allah releases His servants from the Hellfire"*** The Holy prophet also said, ***"when the day of Araafah comes Allah descends to lowest heavens, and praise them to the angels, saying, Look at my servants who have come to me disheveled, dirty and crying from every deep valley, I call you to witness that I have forgiven them"*** At sunset, without offering the Maghrib prayer the pilgrims leave Arafat for Muzdhalifa.

11 N2009/22/Q5/A

Describe the main events of the annual pilgrimage (hajj). [10]

- Same as Question 9

DIFFICULT QUESTIONS

1 J2014/21/Q5/A

Write about how the pillars of Islam help Muslims to improve their communal relationships and social responsibilities. [10]

Islam is a religion based on social justice. God has laid great emphasis not only on Huquq al Allah (Worship) but also on Huqaq al ibad (Rights of human being) and it is a duty on Muslims to care not only for their fellow Muslims but for humankind at large. The religion of Islam has been founded on certain fundamental duties and observances. Holy Prophet PBUH said: ***"Islam stands on five pillars: bearing witness that there is no god but Allah and Muhammad is His slave and Prophet, performance of prayer, payment of Zakat, fast in Ramazan and Hajj who can afford the journey."*** These five pillars impact upon the communal and social responsibilities of Muslims. Some pillars are mainly concerned with a believer's responsibilities to God, and some are mainly concerned with responsibilities to other people. However, the two aspects can overlap.

SALAT is the mean of seeking Allah's pleasure, help and guidance. It help him to become closer to Allah. The Holy Prophet has said, ***"When praying you should think that Allah is in front of you".*** On the other hand, in congregation people pray together, joining shoulders to shoulders, it is the sign of unity All are reminded of their membership of one community. It reminds them of their strength of unity. Prayer equalizes all rich and poor, black and white by removing all signs of discrimination thus it promotes brotherhood and equality. Congregational prayer increases links amongst Muslims. Even when praying alone they know others are praying with them. It helps the Muslims to share thoughts, news, education etc. Communal prayers give opportunity to help each other and solve problems.

Zakat is the fourth pillar of Islam. It purifies and strengthens one's faith, practice and brings him closer to Allah. On the other hand, giving of zakat is about helping the poor and ensuring that everyone helps each other. It leads to equal distribution of wealth in society and prevents accumulation of wealth in a few hands. Zakat stimulates investment and discourages hoarding. If people do not invest their wealth it will gradually get consumed by zakat. It fosters goodwill,

brotherhood and equality in the community. Hence it is an effective way to keep wealth in circulation.

Fasting is the third pillar of Islam. It creates in a believer self-control, patience, and obedience to God in an individual Muslim. It is about responsibility to God. In a Hadith al Qudsi Allah says: ***"Fasting is for me and only I shall compensate it."*** However, it brings enormous benefits for the Muslim community. When the Muslims fast and experience hunger and thirst they realize the sufferings of poor, they all are brought closer to each other through fasting. It renews their brotherly ties, and awakens sympathies for the poor in the heart of rich. The starting and breaking of the fast together at sunrise and sunset during Ramadan brings the community together and promotes the feeling of national unity. It reminds Muslims that they are God's creatures and part of a single community. During the month of Ramazan the rich people spend generously on the poor to seek the blessing of Allah. The Prophet said: ***"During the Ramadan, the provisions of the believers are increased". (Mishkat).*** This enables the poor to receive enough funds to meet their needs for at least the part of the year. Finally the fasting creates the sense of equality during the Ramadan as all Muslims share the equal level of obedience.

The Hajj is a Muslim's responsibility towards Allah. It cultivates a deep spirit of sacrifice in believers to give up their comforts, luxuries, and money to render obedience to the commands of Allah. It is the only pillar among the fundamental pillars of Islam which requires both physical and financial sacrifices. Hajj is the biggest gathering of Muslims all over the world. It levels out all social difference and promotes a sense of equality amongst the pilgrims. Holy Prophet said: ***"Whoever performs Hajj for Allah's sake only without talking immodestly or acting wickedly, he will return (free from sins) as on the day his mother bore him". (Bukhari)*** Muslims wear the same ihram. It shows a perfect example of equality with no one is superior over the other on the basis of caste, nationality, race or skin colour. They show the strength of union and cooperation towards fellow Muslims. Muslims of different nations assemble at a common place. This interaction leads to an exchange of views, enhancement of religious knowledge. It also provides the chance to have significant discussions focusing on the problems of Muslim Community and their solution. Pilgrims ask the blessings of God together and the prayers are likely to be accepted in this way.

2 J2013/22/Q5/A

How do the Pillars of prayer (salat) and fasting (sawm) bring Muslims closer to both God and other people? [10]

- Take help from Topic Prayer and Fasting

LEVELS IN 4 MARKS QUESTIONS

LEVEL	MARKS	DESCRIPTION
4	4	Very Good/Excellent. Demonstrates a wide and thorough understanding of what the question asks. Recognises fully and can explain the significance of material used in answer. Can reason, evaluate and discuss in a thoughtful, mature manner.
3	3	Good. Understands the significance of the question. Seeks to move clearly beyond a purely descriptive approach, demonstrating touches of maturity and a willingness to engage with and discuss the material.
2	2	Satisfactory. Response is descriptive but makes some effort to offer evaluation. The candidate attempts, though with limited success, to move beyond a purely factual approach, with some limited discussion of the material.
1	1	Basic. Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	Irrelevant. No response submitted, or clearly lacks any understanding of the subject matter.

SHAHADAH

1 N2012/22/Q4/B

Explain how the declaration of faith (shahada) is acted upon through the remaining four pillars of Islam. [4]

Shahadah is the first pillar of Islam and declaration of faith. By this one admits believe in unity of Allah and in the Apostleship of Mohammad (PBUH). It is necessary to utter the words of Shahadah for becoming Muslim. On becoming/being Muslim, it is necessary to act upon these words rather than just speaking them. The other four pillars Salah, Saum, Zakat and Haji are the means by which Shahdah is put into action. In Salah one gets prepared for it following the Sunnah of Prophet (PBUH). This includes using Miswak, performing ablution, finding clean clothes and place, covering Sattar etc. Muslims then direct their prayers to Qiblah the house of Allah and intend to worship Him alone. In prayers one follows the pattern taught by Prophet (PBUH) to praise and worship Allah. They bow, prostate, murmur praises to admit their humility physically and verbally and to accept God's Supremacy. In Saum one restrain for Allah. While observing fast one stops oneself from all the unlawful and even from the lawful like food and drink till the prescribed time i.e. sunset. By this one demonstrates fully to act upon as per the will of Allah; to accept what He and His messenger permitted and to leave what He and His Messenger not permitted. In Zakat one spends money to please Allah. By paying alms and other charities one tries to display his sacrifice to earn the pleasure of the Lord. This also shows one loves Allah, His Messenger and His religion more than any other worldly attractions and needs. In Hajj one shows humility to Allah. During the entire course of journey one exhibits his patience, humility, sacrifice and love to Allah in order to attain His blessings and pleasure. While visiting all the places marked by the Prophet (PBUH) one show signs of his humbleness and modesty admitting the Supremacy of Allah.

PRAYERS

1 J2020/22/Q5/B

In your opinion, what are the benefits of praying in a mosque? Give reasons for your answer. [4]

The Prophet (pbuh) has said: ***'Prayer in congregation is better than the prayer of a man by himself by twenty seven times' (Agreed).*** It is in the sunna of the Prophet (pbuh) to pray in congregation. When many Muslims gather in mosques it brings a sense of togetherness in them that they all are the believers and servants of One God' (Allah). They also feel uniformity in them in their cause and goal i.e. to please Allah to attain His blessings here and in the life hereafter. It also brings the sense of equality in such a manner that they realize Allah has bestowed everyone the similar method to earn success of both worlds. Believers when in such gatherings get acquainted and share their thoughts and feelings, with each other, this leads them towards the true spirit of Islam i.e. Unity and Brotherhood. Hence these gatherings promote brotherhood and unity. They are also helpful to check on the strength of Muslim community locally. Muslims also donate money in these gatherings which help Mosque administration to run their system smoothly. The donations are also helpful for the poor and needy of the community.

2 N2019/22/Q4/B

Why is private prayer (du'a) given so much importance by Muslims? Give reasons for your answer. [4]

It is a way to express gratitude to Allah in prosperity and to show humbleness and humility that what we achieve is due to His will and aid not just due to our efforts alone. It is important to maintain humility and connection to Allah in jubilation and to avoid boastfulness, arrogance and pride to be developed in one's heart. It is also a way to seek His aid in adversity. Since He controls one's heart, it is by His will how to remove even severe grievance from a believer's heart. So, one pray to Allah to gain relief and peace. Moreover, tears before Him not only remove one's distress but also create great hopefulness for the vanishing of adversity soon. Dua is also important to grow one's belief in His Hikmah i.e. God's Wisdom. It ensures one in either case it helps the individual to gain. Whatsoever

the consequences of the particular Dua be, it will for sure bring betterment for one and most importantly bring spiritual uplift with strong bonding to the most Merciful Allah. Spending more time in Dua also helps to avoid indecent activities and to develop piety and righteousness. When in Dua a person speaks more to Allah, it remains fresh in his heart and mind that Allah is watching him all the time. So, the firmer belief of being watched developed by Dua helps to avoid sins and motivates to offer virtuous deeds.

3 J2019/21/Q4/B

How does du'a bring a believer closer to God? [4]

It is a way to express gratitude to Allah in prosperity and to show humbleness and humility that what we achieve is due to His will and aid not just due to our efforts alone. It is important to maintain humility and connection to Allah in jubilation and to avoid boastfulness, arrogance and pride to be developed in one's heart. It is also a way to seek His aid in adversity. Since He controls one's heart, it is by His will how to remove even severe grievance from a believer's heart. So, one pray to Allah to gain relief and peace. Moreover, tears before Him not only remove one's distress but also create great hopefulness for the vanishing of adversity soon. Dua is also important to grow one's belief in His Hikmah i.e. God's Wisdom. It ensures one in either case it helps the individual to gain. Whatsoever the consequences of the particular Dua be, it will for sure bring betterment for one and most importantly bring spiritual uplift with strong bonding to the most Merciful Allah. Spending more time in Dua also helps to avoid indecent activities and to develop piety and righteousness. When in Dua a person speaks more to Allah, it remains fresh in his heart and mind that Allah is watching him all the time. So, the firmer belief of being watched developed by Dua helps to avoid sins and motivates to offer virtuous deeds.

4 J2018/22/Q5/B

Why is the second Pillar of Islam prayer (salat) so important in a Muslim's life? [4]

Prayer is the foremost important duty of a Muslim and the chief pillar of Islam, which is obligatory. It keeps the Muslims in contact with their Lord and keeps them away from sins. Quran says ***"Verily prayer refrains from bad and shameful deeds"***. Five daily prayers on appointed time make the Muslims punctual in their

daily life. Congregational prayers strengthen their community; establish brotherhood and healthy social relations. The prostration in prayer makes Muslims humble and purifies their souls from all evil. By offering prayers Muslims keep themselves clean and pure at all times because without purification prayers are not accepted as Hadith says ***"the key to paradise prayer and the key to prayer is purification".*** This shows that purification is very important in prayer.

5 N2017/22/Q5/B

Invocation (dua) is highly recommended immediately after the obligatory prayer. Why do you think this is so? [4]

After one has completed his/her salat, one is still in a state of purity or wudu, facing the qiblah, has made his connection with his Lord during the prayer and so it is an opportune time to seek God's mercy and ask for the fulfilment of one's wishes or needs. Holy Prophet says the most important time of Dua is soon after the obligatory prayer because in prayer believers got Allah's attention and His Divine blessings soon afterwards this is golden time to make Dua accepted by Allah. It is Sunnah to make Dua for one's self after prayer, Holy Prophet said ***"Dua is the kernel of prayer"***

6 J2017/22/Q5/B

What in your opinion is the importance of celebrating the two'Ids? [4]

Every religion has its own days of festival and that the two 'Ids are Muslim festivals, which are days of rejoicing and celebration and remembrance of God for them. They mark two important events in the Islamic calendar, the completion of fasting during the month of Ramadan and the completion of hajj for the pilgrims and for the rest of the Muslim world it is a reminder of Ibrahim's willingness to sacrifice his beloved son in the way of God and as a symbolic gesture Muslims sacrifice an animal for the sake of God thus reminding themselves that no sacrifice is too great in the way of God. Both 'Ids are practical examples of brotherhood in which all Muslims irrespective of creed or colour participate and thus it brings the community together. The two 'Ids give the Muslim community an opportunity to join in celebration, I'd fairs and parties strengthen ties of unity and eradicate differences, the rich give zakat and the meat of the animal they sacrifice on the two 'Ids respectively thus the poor in the community are helped and able to enjoy the two festivals.

7 **N2016/21/Q5/B**

Are 'Id al-Fitr and 'Id al-Adha more than just celebrations? Give reasons for your answer. [4]

Yes, they are more than just celebration. Every religion has its own days of festival and that the two 'Ids are Muslim festivals, which are days of rejoicing and celebration and remembrance of God for them. They mark two important events in the Islamic calendar, the completion of fasting during the month of Ramadan and the completion of hajj for the pilgrims and for the rest of the Muslim world it is a reminder of Ibrahim's willingness to sacrifice his beloved son in the way of God and as a symbolic gesture Muslims sacrifice an animal for the sake of God thus reminding themselves that no sacrifice is too great in the way of God. Both 'Ids are practical examples of brotherhood in which all Muslims irrespective of creed or colour participate and thus it brings the community together. The two 'Ids give the Muslim community an opportunity to join in celebration, I'd fairs and parties strengthen ties of unity and eradicate differences, the rich give zakat and the meat of the animal they sacrifice on the two 'Ids respectively thus the poor in the community are helped and able to enjoy the two festivals.

8 **N2016/22/Q4/B**

Explain how this event (Friday Prayer) upholds the unity of the Muslim community. [4]

When many Muslims gather in mosques it brings a sense of togetherness in them that they all are the believers and servants of One God' (Allah). They also feel uniformity in them in their cause and goal i.e. to please Allah to attain His blessings here and in the life hereafter. It also brings the sense of equality in such a manner that they realize Allah has bestowed everyone the similar method to earn success of both worlds. Believers when in such gatherings get acquainted and share their thoughts and feelings, with each other, this leads them towards the true spirit of Islam i.e. Unity and Brotherhood. Hence Friday gatherings promote brotherhood and unity. They are also helpful to check on the strength of Muslim community locally. Friday congregational prayer is also significant for learning. Believes learn much from the learning sermons delivered before the congregational prayer. The sermons are not only a source of religious learning but

also the source of learning about the current issues faced by Muslim Ummah. Muslims also donate money in these gatherings which help Mosque administration to run their system smoothly. The donations are also helpful for the poor and needy of the community.

9 J2016/21/Q4/B

Why should meeting for congregational prayers be more advantageous than performing prayer alone? [4]

The Prophet (pbuh) has said: ***'Prayer in congregation is better than the prayer of a man by himself by twenty seven times' (Agreed).*** It is in the sunna of the Prophet (pbuh) to pray in congregation. When many Muslims gather in mosques it brings a sense of togetherness in them that they all are the believers and servants of One God' (Allah). They also feel uniformity in them in their cause and goal i.e. to please Allah to attain His blessings here and in the life hereafter. It also brings the sense of equality in such a manner that they realize Allah has bestowed everyone the similar method to earn success of both worlds. Believers when in such gatherings get acquainted and share their thoughts and feelings, with each other, this leads them towards the true spirit of Islam i.e. Unity and Brotherhood. Hence these gatherings promote brotherhood and unity. They are also helpful to check on the strength of Muslim community locally. Muslims also donate money in these gatherings which help Mosque administration to run their system smoothly. The donations are also helpful for the poor and needy of the community.

10 N2015/22/Q3/B

In your opinion why are congregational prayers considered to be beneficial to Muslims? [4]

The Prophet (pbuh) has said: ***'Prayer in congregation is better than the prayer of a man by himself by twenty seven times' (Agreed).*** It is in the sunna of the Prophet (pbuh) to pray in congregation. When many Muslims gather in mosques it brings a sense of togetherness in them that they all are the believers and servants of One God' (Allah). They also feel uniformity in them in their cause and goal i.e. to please Allah to attain His blessings here and in the life hereafter. It also brings the sense of equality in such a manner that they realize Allah has bestowed everyone the similar method to earn success of both worlds. Believers

when in such gatherings get acquainted and share their thoughts and feelings, with each other, this leads them towards the true spirit of Islam i.e. Unity and Brotherhood. Hence these gatherings promote brotherhood and unity. They are also helpful to check on the strength of Muslim community locally. Muslims also donate money in these gatherings which help Mosque administration to run their system smoothly. The donations are also helpful for the poor and needy of the community.

11 J2015/21/Q3/B

Why is ablution (wudu) given so much importance in your view? [4]

Purity is given the utmost importance in Islam; because purity does not only improve our personality and confidence, but also makes us feel spiritual. Allah has repeatedly enjoined believers to purify themselves which shows how necessary it is to stay pure all the time. The Prophet Mohammad (PBUH) has declared purity as the half of faith. Purity includes purification of heart, body, clothes, place and surroundings. However, for prayers purity of body is must and for prayer wudhu is given much importance so much so that prayer would not be accepted if wudhu isn't performed prior to it. Wudhu is important because it allows one to focus on Allah in prayer. It is also important as it purifies one from sins and brings Allah's blessings for us. It is also important to promote healthy and hygienic habits among Muslims. A clean Muslim is a healthy Muslim, and health is very important to remain steadfast in our daily religious and social activities.

12 N2014/21/Q4/B

Why do Muslims regard delayed (qada) prayers as a sign of God's mercy? Give reasons for your answer. [4]

Prayer is obligatory on those believers who are sane, adult, rich and fit Muslims. However, there are also those who are exempted from it due to certain circumstances. Allah has granted exemptions to certain Muslims so that the ones, who are in certain conditions, like travelling, warfare, a medical condition or overcame by sleep, can fulfill their obligation by compensating for it with Qadha prayers. Firstly, this is due to the Mercy and Compassion of Allah on us, His servants. We believe that He is Rehman and Raheem and He doesn't want to burden his believers with the guilt of unintentionally having left the obligatory prayer so He has provided Muslims with an option to compensate these prayers with Qadha prayer. It is flexible to them so Muslims carry out their practices in harmony rather than feeling guilt. This is due to the fact that Islam is a compassionate religion. Islam allows its believers to offer Qadha prayers so that

they can offer their future prayers in mental peace without any stress of the prayers they unintentionally and accidentally missed.

13 J2014/21/Q5/B

Why is it beneficial for Muslims to pray Salat five times a day? [4]

Prayer is the foremost important duty of a Muslim and the chief pillar of Islam, which is obligatory. It keeps the Muslims in contact with their Lord and keeps them away from sins. Quran says ***"Verily prayer refrains from bad and shameful deeds"***. Five daily prayers on appointed time make the Muslims punctual in their daily life. Congregational prayers strengthen their community; establish brotherhood and healthy social relations. The prostration in prayer makes Muslims humble and purifies their souls from all evil. By offering prayers Muslims keep themselves clean and pure at all times because without purification prayers are not accepted as Hadith says ***"the key to paradise prayer and the key to prayer is purification".*** This shows that purification is very important in prayer.

14 J2013/42/Q4/B

How do the two Eids bring the Muslim community together? [4]

Every religion has its own days of festival and that the two 'Ids are Muslim festivals, which are days of rejoicing and celebration and remembrance of God for them. They mark two important events in the Islamic calendar, the completion of fasting during the month of Ramadan and the completion of hajj for the pilgrims and for the rest of the Muslim world it is a reminder of Ibrahim's willingness to sacrifice his beloved son in the way of God and as a symbolic gesture Muslims sacrifice an animal for the sake of God thus reminding themselves that no sacrifice is too great in the way of God. Both 'Ids are practical examples of brotherhood in which all Muslims irrespective of creed or colour participate and thus it brings the community together. The two 'Ids give the Muslim community an opportunity to join in celebration, I'd fairs and parties strengthen ties of unity and eradicate differences, the rich give zakat and the meat of the animal they sacrifice on the two 'Ids respectively thus the poor in the community are helped and able to enjoy the two festivals.

15 N2012/22/Q5/B

Explain why Muslims believe that personal prayer (du'a) is important? [4]

It is a way to express gratitude to Allah in prosperity and to show humbleness and humility that what we achieve is due to His will and aid not just due to our efforts alone. It is important to maintain humility and connection to Allah in jubilation and to avoid boastfulness, arrogance and pride to be developed in one's heart. It is also a way to seek His aid in adversity. Since He controls one's heart, it is by His will how to remove even severe grievance from a believer's heart. So, one pray to Allah to gain relief and peace. Moreover, tears before Him not only remove one's distress but also create great hopefulness for the vanishing of adversity soon. Dua is also important to grow one's belief in His Hikmah i.e. God's Wisdom. It ensures one in either case it helps the individual to gain. Whatsoever the consequences of the particular Dua be, it will for sure bring betterment for one and most importantly bring spiritual uplift with strong bonding to the most Merciful Allah. Spending more time in Dua also helps to avoid indecent activities and to develop piety and righteousness. When in Dua a person speaks more to Allah, it remains fresh in his heart and mind that Allah is watching him all the time. So, the firmer belief of being watched developed by Dua helps to avoid sins and motivates to offer virtuous deeds.

16 J2012/22/Q4/B

'A mosque is a focal point in the lives of Muslims.' Discuss. [4]

In the lives of Muslims mosques are an important central point throughout in different occasions. They are used to draw Muslims attention to the daily prayer. The call of prayer (Adhan) is given front the Minarat (courtyard) of the mosque for all to hear. Hearing the Adhan Muslims are notified it is time to pray so they must gather in mosque to fulfil their obligation. The space of mosque is used for the daily prayers in congregation and individual both. Moreover, weekly Friday prayers and twice in year Eid prayers are offered in mosques. In the month of Ramadan mosques are full especially for the congregational prayers of Tarawih and as a place for retreat (Aitikaf) in the last ten days of Ramadhan. They are also-used for education. The copies of Quran are available in mosques for individuals reading and understanding. Usually Madrasah and school are attached to the mosque which is used for teaching children about worldly and Islamic sciences. The Friday and Eid sermons are also the source of learning along with

other announcements and speeches at different occasion. Moreover, Dar-ul-Ifta is also connected with the mosque so Muslims can submit their questions there and find out solutions in the light of Quran and Hadith. From the earliest times mosques performed dual function: religious and civil. During the Prophet (PBUH)'s lifetime Mosque Al-Nabwi was a center for community. On the basis of this Muslims utilize mosques for joyous occasions like Nikah ceremony. Also, the funeral prayers (Janazah) are offered in the mosques. Muslims also use mosques for the shelter of travellers.

17 **J2010/22/Q5/B**

Explain the importance of mosques in Muslim communities. [4]

Mosques, apart from being a pure place for worship, benefit the Muslims in many other ways. They act as community centers for Muslims, allowing them to come together and closer to one another. These are also the places specially dedicated for congregational prayers helping the Muslims to be united and free to discuss their personal or worldly matters. The strength of the people praying together inside mosques in congregation, reminds the Muslims about their strength if they become united in the outside world. Mosques also provide facilities of joint learning and education mostly free of cost. There are Madrasah (schools for learning) which are connected with mosque mostly. They offer worldly education up to foundation levels and besides that they also offer courses to study Quran and other disciplines. The presence of mosques remind Muslims that they obey Allah and are one Ummah. When believers gather there with a common cause performing common rituals, it creates sense of Unity that they are the servant of one God and equal in His sight.

18 **N2009/22/Q4/B**

Why do Muslims regard these prayers (Friday Prayers) as important? [4]

When many Muslims gather in mosques it brings a sense of togetherness in them that they all are the believers and servants of One God' (Allah). They also feel uniformity in them in their cause and goal i.e. to please Allah to attain His blessings here and in the life hereafter. It also brings the sense of equality in such a manner that they realize Allah has bestowed everyone the similar method to earn success of both worlds. Believers when in such gatherings get acquainted and share their thoughts and feelings, with each other, this leads them towards the true spirit of Islam i.e. Unity and Brotherhood. Hence Friday gatherings

promote brotherhood and unity. They are also helpful to check on the strength of Muslim community locally. Friday congregational prayer is also significant for learning. Believes learn much from the learning sermons delivered before the congregational prayer. The sermons are not only a source of religious learning but also the source of learning about the current issues faced by Muslim Ummah. Muslims also donate money in these gatherings which help Mosque administration to run their system smoothly. The donations are also helpful for the poor and needy of the community.

FASTING

1 J2019/21/Q5/B

In your opinion what is the most important benefit of fasting in Ramadan. Give reasons for your choice. [4]

There are several health benefits of fasting which in my opinion are very useful. It acts as a diet routine for us. We eat limited amount of food and fast for most of the day, due to which our choice of foods usually remains healthy yet filling foods to avoid heaviness to carry out our prayers without any trouble. The entire month of fasting in Ramadan acts as a natural cleanser of our body and all the harmful toxic exit our body as a result of the strict regime. It gives rest to our digestive system, helping it to work more efficiently. It helps in resting the digestive organs resulting in Cleansing and renewing the digestive zone. It facilitates fat break down and reduces blood sugar, promoting weight loss. Fasting may help in overcoming addictions. People, who smoke, chew tobacco and other such addictions can benefit from fasting as it would assist them in overcoming their addiction.

2 J2019/21/Q5/B

What is the purpose of fasting during the month of Ramadan? [4]

Fasting is said to be the hidden prayer as it is free any type of show off & it is the exclusive relation between the men of Allah. Fasting demands total submission which means abstaining, not only from thirst & hunger but also from every type of wrong thing & truly following the basic obligations. If such demands are not fulfilled, Allah does not want the man to be hungry & thirsty. The Prophet (saw) said: ***"Whoever does not give up lying and acting on lies during fasting, then Allah (swt) has no need of him giving up food and drink." (Bukhari)***

The hunger and thirst make Muslims realize the sufferings of the poor and awakens sympathy for them, so it helps the rich Muslims to remember the poor in the community. It promotes equality and makes the more fortunate ones in society realize the plight of the less fortunate ones thus fostering fellowship amongst the believers. Zakat is normally given in this month, the charity given in this month earns the better off the respect of the poor. The economy flourishes as money is circulated etc. and the community prospers.

3 J2018/21/Q5/B

What, in your opinion, is the greatest reward of fasting? Support your answer by giving reasons for your choice. [4]

4 N2014/21/Q5/B

Choose any one benefit of the Ramadan fast you have written about in Part (a) and say why you think it is most useful. [4]

There are several health benefits of fasting which in my opinion are very useful. It acts as a diet routine for us. We eat limited amount of food and fast for most of the day, due to which our choice of foods usually remains healthy yet filling foods to avoid heaviness to carry out our prayers without any trouble. The entire month of fasting in Ramadan acts as a natural cleanser of our body and all the harmful toxic exit our body as a result of the strict regime. It gives rest to our digestive system, helping it to work more efficiently. It helps in resting the digestive organs resulting in Cleansing and renewing the digestive zone. It facilitates fat break down and reduces blood sugar, promoting weight loss. Fasting may help in overcoming addictions. People, who smoke, chew tobacco and other such addictions can benefit from fasting as it would assist them in overcoming their addiction.

5 J2012/22/Q5/B

What advantages does the fast of Ramadan bring to the Muslim community? [4]

The hunger and thirst make Muslims realize the sufferings of the poor and awakens sympathy for them, so it helps the rich Muslims to remember the poor in the community. It promotes equality and makes the more fortunate ones in society realize the plight of the less fortunate ones thus fostering fellowship amongst the believers. Zakat is normally given in this month, the charity given in this month earns the better off the respect of the poor. The economy flourishes as money is circulated etc. and the community prospers.

6 N2010/22/Q3/B

Explain why the Ramadan fast is important to Muslims. [4]

Fasting is said to be the hidden prayer as it is free any type of show off & it is the exclusive relation between the men of Allah. Fasting demands total submission which means abstaining, not only from thirst & hunger but also from every type of wrong thing & truly following the basic obligations. If such demands are not fulfilled, Allah does not want the man to be hungry & thirsty. The Prophet (saw) said: ***"Whoever does not give up lying and acting on lies during fasting, then Allah (swt) has no need of him giving up food and drink." (Bukhari)***

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ZAKAT

1 N2019/22/Q5/B

What is the importance of zakat in Muslim society? [4]

There are numerous communal benefits of Zakat. A society of Zakat payers circulates Halal and pure money which is under Allah's assurance, so the society will never see shortfall of sustenance (Rizq) except Allah's will. It increases production volume in the economy. When Zakat is paid to the less fortunate, they tend to buy various goods with it which increases the demand and the manufacturers have to increase the production volume to sustain the supply. The increased demand and supply help in boosting the overall economy. It lowers unemployment rates and raises living standards, hence causing a decline in criminal activities. It links the rich and poor. The rich feel a sense of responsibility towards the underprivileged/ deprived members of their society so in response they try to help them out. On observing the performance of responsibility and generosity of the rich, the poor feel a sense of reverence towards their helpers. Therefore, due to the payment of Zakat, the virtual gaps between the Muslim brothers, created by the society, are bridged. It reminds believers that they are a part of one Ummah and creatures of one God. Zakat brings sense of togetherness among the believers .When the rich pays Zakat and poor receives it, both remember that they are the followers of One Allah. This thought promotes the idea of unity and brotherhood. So, it makes the entire society into a single family and they tend to show compassion towards each other.

2 N2015/21/Q4/B

In your opinion, what is the greatest benefit for the giver of zakat? Give reasons to support your answer. [4]

3 J2015/22/Q5/B

How do you think observing the Pillar of giving alms (zakat) benefits the giver? [4]

It fulfils obligation of the giver. The Quran states about the obligation of Zakat: ***"Establish regular prayer and give poor tax…" (2:43) Al-Baqarah.*** It also makes giver steadfast in the performance of obligations. The timely payment and careful calculation of Zakat helps a believer in being steadfast in his duties towards religion. It helps to purify the wealth of the giver by discharging a certain amount in the way of Allah. The Prophet (PBUH) said: ***"Zakat is the dirt of people wealth..."*** It increases giver's wealth. When believer spends in the way of Allah, Allah multiplies it which results in increase of wealth and blessings of Allah. ***"The example of those who spend their wealth in the way of Allah is like a seed (of grain) which grows seven spikes; in each spike is a hundred grains. And Allah multiplies (His reward) for whom He wills…" (2:261) Al-Baqarah.*** One of the most common weaknesses for man these days is his greed and lust for money and wealth. The payment of Zakat not only frees one from these weaknesses, but also helps him develop generosity and love for mankind. The Prophet (PBUH) said: ***"Every day two angels come down from Heaven and one of them says: 'O Allah! Compensate every person who spends in Your cause', and the other (angel) says: 'O Allah! Destroy every miser". (Bukhari).*** Thus, Zakat reminds a believer of how thankful he should be to Allah for the bounties Allah has given him.

4 N2013/21/Q4/B

Who do you think benefits more from the payment of zakat and why, the giver or the receiver? [4]

There are several benefits enjoyed by both giver and taker of Zakat. For the giver of Zakat, it is the purification of the wealth. When he takes out a part from his wealth at the end of the year, it removes all the impurities from his wealth. Moreover, Zakat fixes the mistakes he had committed unintentionally while earning money throughout the year. Thus, by removing a small share from his wealth, his rest of the wealth gets purified and clean. It also brings the giver of Zakat closer to Allah. When he spends substance he has earned after putting much effort and time, the giver reflects that he gives more priority to the commandments of Allah than the materials he has earned. This all helps him to gain the pleasure and closeness of Allah.

The recipient of Zakat is benefitted immediately in terms of materials on receiving the amount. For the recipient of Zakat, it is beneficial to become independent. When one receives the amount of Zakat, he gets the chance to invest money and start a small business. The investment not only helps him to get independent but also to become the giver of Zakat next year than the receiver. The taker earns a respectful position. Due to the lack of funds he could have gone towards theft, begging or taking loans. However, Zakat allows him to have enough funds to invest money and do regular earnings lawfully. Therefore, he earns for his living by working hard which eventually brings respect & dignity for him in the sight of Allah and among his family, friends & society on the whole.

Zakat help to establish a fair financial society. Both the giver and receiver of Zakat enjoy their rights in society where the rich doesn't get richer and poor doesn't get poorer rather both get opportunities to earn, to gain independence and to live a dignified life.

In my opinion, both the giver and the receiver, benefit equally from the payment of Zakat as their prime motive is the pleasure of Allah and they give and receive Zakat for this very reason.

5 **N2013/22/Q5/B**

Why are Muslims encouraged to pay sadaqa during Eid-al-Fitr ? [4]

The Sadaqa Muslims pay before the Eid-al-Fitr is called Zakat al Fitr. It is an obligatory charity on every Muslim at the end of the month of Ramadan. Hazrat Abdullah bin Umar said: ***"the Prophet (PBUH) enjoined the payment of one sa'a of dates or one sa'a of barley as Zakat al-Fitr on every Muslim, young and old, male and female, free and slave".*** Muslims are encouraged to pay it due to the following individual and communal benefits. Firstly, it is to purify the one who has fasted, from any type of indecent act or speech he might have committed while fasting. If somebody has used inappropriate or abusive language or has practiced any unlawful thing like lying, singing, listening to music etc. he is supposed to pay Fitra to create the sense of responsibility and accountability for his errors. Thus, the giver gets hopeful that his mistakes will be forgiven after his repentance in form of paying Fitrana. Secondly, it also gives him the assurance that his hard work and worshipping rituals during the month of Ramadan will not go wasted due to unintentional errors he made while fasting. This helps him to celebrate Eid ul Fitr with joy and spiritual uplift. It also motivates him to refrain

from indecent acts in the coming Ramadan. Lastly, it also helps the poor and the needy. Muslims by paying Zakat al Fitr in form of money or food, share the joy and happiness of Eid with the underprivileged and less fortunate members of the society. This was all the Muslim brothers celebrate the joyful occasion of Eid happily. Not only the rich, but also the poor get to buy new clothes and eat good food.

HAJJ

1 N2020/21/Q5/B

In your opinion should hajj be performed as many times as possible in a Muslim's life? Give reasons for your answer. [4]

2 N2019/21/Q4/B

Why do you think pilgrims strive so hard to touch the Black Stone (Hajr al Aswad)? [4]

Hajr al Aswad was brought by Angel Jibrael to fix it in the wall of Kaabah when H.Ibrahim was building Kaabah. It is the only part remaining from the original structure that was built by prophet Ibrahim. When a Muslim touches the Hajr al Aswad he is identifying with the prophet Ibrahim, the spiritual father of monotheism and following the Sunna of the Prophet Muhammad (pbuh). By touching the stone one feels part of the community of believers that descended throughout history. It is important to start tawaaf from hajr e aswad after kissing it as it was the Sunnah of prophet.

3 N2018/22/Q5/B

What is the significance of the Black Stone (Hajr al Aswad) to Muslims? [4]

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4 N2017/21/Q4/B

Why in your opinion is it desirable that the pilgrims should visit Madina after the performance of Hajj or Umra? [4]

Madina is a sacred city and is significant in the history of Islam as Islam flourished and spread from Madina, it wasthe city chosen by the Prophet (pbuh) to live in even after the conquest of Mecca, he sanctified Madina just as Ibrahim sanctified Mecca. Prophet (pbuh) is buried in Madina and a Hadith states that the Prophet (pbuh) said: ***'who makes pilgrimage and then visits my grave after my death is like one who visits me in my life.'*** Hence making it desirable for Muslims to visit it.

5 J2016/22/Q4/B

Explain how the outward actions performed during umra improve a pilgrim's inner spirituality. [4]

Pilgrim by fulfilling the different observances of umra helps him to develop their inner spirituality in a number of ways. When pilgrim puts on Ihram it reminds him about the equality of all men before Allah and reminds him about his death that he will wear tne same types of unsewed sheets after death, this makes him feel humbled. The recitation of the talbiya focuses the mind of the pilgrims on the fact that they have come in response to the call of their Creator, that they are obedient to him and acknowledge that no one is worthy of worship besides Allah. Verse ***"And circumambulate the ancient house"*** By reciting Talbiya repeatedly each pilgrim glorifies Allah, praises Him, seeks forgiveness and acknowledges His greatness and superiority. Just to look upon the Ka'ba is a spiritual experience of immense magnitude for every Muslim. Hazrat Hajra ran between Safa and Marwa

to search water that Allah blessed her so pilgrims today performs sa'y to seek Allah's forgiveness so they are also blessed like Hazrat Hajra.

6 J2015/21/Q4/B

What in your opinion are muslims reminding themselves of when they celebrate Eid al Adha? [4]

Animal sacrifice performed on Eid al-Adha is a symbolic gesture and by performing it Muslims are reminding themselves of the great sacrifice that Ibrahim was prepared to make for the almighty when he was ready to sacrifice his son for God's sake. Thus reminding themselves that nothing is of greater importance than obeying the command of God. By distributing the meat of the sacrificed animal Muslims again remind themselves that charity and care are integral components of Islam and need to be practiced in everyday life.

7 N2014/22/Q4/B

Some muslims are exempt from performing the annual pilgrimage (hajj). Why do you think this is so? [4]

It is obligatory only on those who can physically and financially afford the journey, Allah is Rehman and Raheem most gracious and most merciful so He does not want to burden His creation with what is out of the scope of fulfilling. Verse ***"Hajj is a duty man owe to Allah those who can afford the journey"*** Holy Prophet says person must enough provisions for whole journey and leave back for his family. Allah also kept Hajj-e-Badl for those who are physically unable to perform Hajj so they can send someone else to perform in their place which will reward both the one who performed and the one who financed. This shows Allah's compassion, He is all knowing and all wise. If someone performs in the place of any dead person to reach him the reward so he will get rewards of hajj in grave.

8 J2014/22/Q4/B

How does Talbiya sum up the relationship between the pilgrim (Hajji) and God? [4]

In Talbiya Allah's Oneness and supremacy is reaffirmed by the pilgrims repeatedly and their pledge of obedience to Him is promised by the pilgrims. The talbiya sums up the relationship between the pilgrim and Allah comprehensively

and beautifully, ***"Here I am O Allah at Your command, here I am and that there is no god but Allah and He has no partners and He is the only sovereign and all power lies with Him"*** The pilgrims are His obedient servants. It is also a prayer of a pilgrim that O! Allah You have commanded to visit Your house we have come so accept our arrival, prayers forgive Our sins. Pilgrims came over here to reject evil practices so make them righteous servants.

9 **J2013/42/Q3/B**

How does Hajj encourage a sense of equality amongst Muslims? [4]

In the annual pilgrimage all Muslim pilgrims get united without any sign of discrimination of status, race or color which creates equality and unity amongst them. Their gathering from different parts of the world at one place with an identical cause to offer their obligation reminds them that they all are the creations of Allah. Their offering of various observances of Hajj, which are similar for everyone, with an intention to seek Allah's forgiveness makes their belief stronger, that they all are equal in the sight of Allah and that they all are made with a common purpose of gaining the pleasure of Allah. The wearing of Ihram; same color and pieces, circumambulations of the same building, stay in Arafat at the same time slaughtering of animal with the identical intention, Rami i.e. stoning the devil to get rid of Satanic temptations and to struggle hard to get close to Allah, all this reminds them of their equality amongst each other and in the sight of Allah that to gain the pleasure of Allah, His forgiveness and bounties of both worlds they have been given the same practices. Thus, their practices, intention, struggle, motive and gathering in same places at the same time regardless of their race color or status make them realize that they have all been equally created and considered by God.

10 **J2011/22/Q5/B**

Explain the main differences between Hajj and Umrah· [4]

Hajj is the complete pilgrimage with several other obligations and is one of the pillars of Islam and is obligatory upon people who can afford the journey and are fit to offer it. While Umrah is the Hajj-e-Asghar or minor pilgrimage with lesser obligations and is optional to be performed. Hajj is only performed between 9th to 13th of Zilhaj while Umrah can be performed at any time of the year except 9th to 13th of Zilhaj. Many of the practices of hajj are not included in Umrah like Rami, stay at Mina, Wuquf Arafat etc. this is why in comparison Hajj is consideredreater in practice and virtues both. In hajj Talbiyah is stopped on 10th

of Dhil Hajj where as in Umrah it is stopped during Tawaf. During the performance of Hajj strictness is maintained. On mistakes pilgrim is obliged to offer Dam i.e. penalty for mistakes. Where as in Umrah leniency is provided and Dam is provided rarely. According to Ahadith the blessings of Umrah are equal to the blessings of hajj only at Ramadan means if Umrah is performed in Ramadan the pilgrim would receive rewards equivalent to Hajj. But this doesn't mean that the pilgrim is also done with his obligation of performing Hajj. Hajj has to be performed once in a life time and its obligation cannot be fulfilled or compromised with the performance of Hajj.

11 N2009/22/Q5/B

Explain the significance of the Prophet Abraham in the observance of the pilgrimage. [4]

Prophet Ibrahim and his family are of immense importance to the annual pilgrimage of Muslims. Hazrat Ibrahim is said to have built or renovated the Holy Ka'bah which is of the utmost importance for Muslims being the house of Allah and also in the performance of the circumambulations. Hazrat Hajira who was Prophet Ibrahim (A.S)'s wife, ran between Marwa and Safa in search of water for her young son, this act of her is now performed by every pilgrim and is known as Sa'i. Hazrat Ismail (A.S), Hazrat Ibrahim (A.S)'s son, rubbed his heels on the ground revealing the well of Zamzam which is now the Holy water for Muslims and drinking Zamzam is the part of Hajj. Hazrat Ibrahim rejected the devil thrice and pelted stones on him when he was taking his son for sacrifice on command of Allah, at those three points of rejection the performance of Rami is done on the 10th, 11th and 12th of Dhil Hajj, which is the stoning of the three devils. An animal was provided for Hazrat Ibrahim (A.S) to sacrifice in place of his son, this is now carried on by every Muslim pilgrim in form of sacrifice of an animal in the way of Allah during hajj on tenth of Dhil Hajj.

DIFFICULT QUESTIONS

1 **J2013/22/Q5/B**

Briefly explain the importance of any one of the remaining three (Shahadah, Zakat and Hajj) in the Life of a Muslim. [4]

2 **N2011/22/Q4/B**

Show how these two pillars (Fasting and Zakat) keep the Islamic community together. [4]